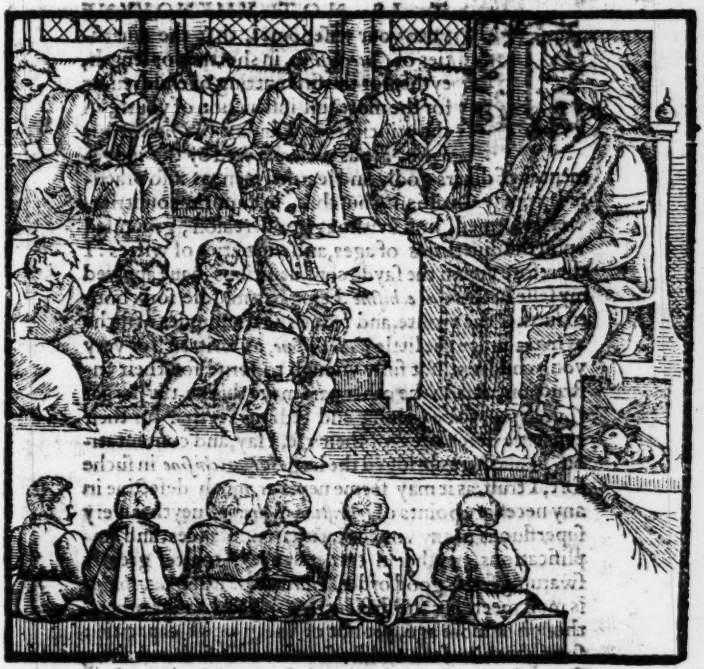
¶ A CATHECHISME, or Inſtitution of Chriſtian Religion, to be learned of all youth next after the little Cathechiſme: appointed in the Booke of Common prayer.



AT LONDON,
Printed by Iohn Daye, and are to be ſolde at his ſhoppe vnder Aldersgate.
¶ Cum priuilegio Regiæ Maieſtatis.
Anno. 1577.

¶ To the moſt Reuerende fathers in God, my Lords, Mathew Archbiſhop of Canterburie, Edmonde Archbiſhop of Yorke, Edwine biſhop of London, and the reſt of the Biſhops in Englande.

IT IS NOT VNKNOVVNE vnto your wiſedomes, that the diuerſities of *Catechiſmes*, in shortnes or length, eyther for the firſt entring of children, or for the more full inſtruction of youth, in the principles and ſumme of *Chriſtian religion*, are as well allowed by the iudgementes of diuers godly and learned men, as alſo practiſed in many Chriſtian Churches, in ſundrie countries, well reformed, not vvithout good reaſon, grounded vpon the diuerſities of ages, and capacities of wittes: I therefore vppon the ſayde conſiderations haue applyed my ſelfe in this *Catechiſme*, being of a middle ſort, both to further the profite, and to ſatisfie the mindes of ſuche as maye iudge the little *Catechiſme*, as written for very yong children, not fully ynough to ſerue for their inſtruction, and on the other part maye thinke the larger *Catechiſme*, to be to long and tedious eyther for their capacitie or leaſure: for their vſe, I ſay, and contentation, I haue here abridged the largeſt *Catechiſme* in ſuche ſort, I truſt, as it may ſeeme neyther much defectiue in any neceſſary points of *Chriſtian Religion*, neyther very ſuperfluous in any vnneceſſarie circumſtances: and amplifications, neyther in conſequence of matter greatly ſwaruing from good order. That as the leaſt *Catechiſme* is moſt meete for the firſt entring of children, or others. though of more age, yet not of the greateſt capacitie: ſo might this of the middle ſort ſerue for ſuch, as haiung ſomewhat profited, were yet deſirous of further inſtruction: and laſtly, ſuch as not contented to knowe the chiefe poyntes of *Chriſtian Religion* briefly ſet foorth, ware deſirous alſo to ſee and vnderſtande the reaſons and prooſes of the ſame, may finde in the largeſt *Catechiſme*

chiſme wherewith to content and ſatisfie their mindes: ſo that none shoulde lacke inſtructions of godlyneſſe meete for them, of what age or capacitie ſo euer they were. The which three *Catechiſmes* being purely tranſlated into the Latine tongue, may not only ſerue yong beginners, or more forvvarde ſcholers, in the Grammer ſchole, to the ſame vſes, and to the learning of true religion, and the right vſe of the Latine ſpeache vvithone labour: but the laſt alſo might ſeeme not vnprofitable vnto many Eccleſiaſtical Miniſters for diuers good purpoſes. Might it therefore pleaſe your good L. in reſpect of the former and other good conſiderations, vvhiche may vnto your vviſedomes better appeare, to allovve the ſame, I ſhall thinke my little labour right vvell beſtovved. And thus humbly taking my leaue, I commende you vnto the grace of almightie God, vvho haue the ſame alvvayes in hys bleſſed keping.

1.Cor.3.a.1.2. Heb.5.d.11. 12.13.14.

Nouemb. 1572.

Your good Lordships to commaund. A.N.

Aister. Tell me my childe of vvhat religion thou art.

Act.11.d.16. *Scholer.* Of the same Religion, which Christ our Sauiour taughte, wherof I am called, & do trust, that in deede I am a Christian.

Math.4.b.10. Iohn.4.c.24. Ma. VVhat is the Christian religion?

Sch. Christian religion is the true worshipping of God, and keping of his commaundementes.

Ma. Of whom, or vvhere is it to be learned?

Iohn.5.d.39. Act.17.c.11. 2.Tim.3.d.15 16.17. *Scho.* Of the worde of God, whiche is witten in the bookes of the olde and newe Testament.

Ma. VVhy is Gods word named the Testament?

Gal.3.c.15.17 Iohn.4.d.25. Gal.1.a.8.9. Deut.4.a.2. Esa.3.d.21. *Sch.* Because Gods wil, what he would haue vs to doe, or flie, is there perfectly, and vnchangeablye contayned: from the which we ought not to swerue on anye side.

Ma. By what meanes shall wee come to the knowledge of Gods will, written in his word?

Iohn.5.d.39. Act.17.c.11. *Sch.* By diligent reading and studying of the same, or by hearing it read and truelye taught.

Ma. Is that sufficient?

1.Cor.1.d.21. and 3.b.7. *Sch.* Because no man can by his owne witte

witte or diligence, attayne to the knowledge of Gods wisedome, in his worde conteyned, we must with continuall and feruent prayer craue of God, that it wold please him by his holye spirite to indue our heartes with vnderstanding and beliefe of his holy worde, and with earnest desire to obey his will therein declared. Psal.119.c.33. 34.35. Iohn.16.b.13.

Ma. VVhich be the chiefe partes of the worde of God.

Sch. The lawe and the Gospell. Iohn.1.b.17. Luc.16.d.16. Act.13.f.39. Ro.6.c.14.15.

Ma. Howe be these two knowen the one from the other?

Sch. The Lawe teacheth vs our duetie towardes God, and our neighbour, and chargeth vs straightly to doe the same: promising euerlasting life to such as doe fulfill the lawe: and threatening eternall damnation to suche as doe breake the same. Math.22.d.37 38.39.40. Lu.10.c.27.28 Rom.10.a.5. Gal.3.b.10.

Ma. VVhat doth the Gospell?

Sch. It promiseth that God through fayth in Christ, will be mercifull to forgiue the offenders of the lawe, such as be sorry therfore and purpose to amende. Mar.1.b.15. Luk.5.f.32. Iohn.1.b.17. Act.2.f.38.39. & 13.f.38.39. Ro 1 a.5.b.16 and 6.c.14.15.

Ma. Howe many partes be there of true Religion?

Sch. There be two principall partes of

religion, likewise as of the word of God out the which, as it were the spring head, religion doth flow.

Ma. VVhich be they?

Iohn.14.b.15. c.21.23.24. Rom.10.a.5.6. b.8. Mar.1.b.15. Ro.1.a.5.b.16. *Sch.* Obedyence, which the lawe commaundeth: and faith, or beleefe which the Gospell requireth.

Ma. For more plainenesse, I vvoulde haur thee to make more partes of religion.

Sch. I may, I thinke, conuenientlye recken these foure, as cheefe partes of true Religion: Obedience, faith, prayer, and the Sacramente.

Iohn.14.b.15. c.21.23.24. Math.16.d.16. Act.2.c.21. Ro.10.c.12.13

Ma. VVell: then I vvill enquire of these fovver in order, as you haue rehearsed them. And for that true obedience vvhich is the first part, is to be tried by the rule of Gods lavv. I thinke it necessarye in the beginning to knovv vvhat thou thinkest of Gods lavve.

Iohn.14.b.15. c.21.23.24. Gal.3.b.10.

Sch. I thinke the lawe of God written in two Tables, to be the most perfect rule of righteousnesse, commaunding all good thinges that are to be done, and forbidding the contrary.

Ex.34.d.28.29 Psal.19.b.6.7. 8 9.10. Exod.20. Deut.5. Esa.30.d.21.

Ma. VVhereof treateth the first table?

Sch. Of godlinesse, or of our dutye towardes God: and it conteyneth the foure

foure first commaundementes. Math.22.d.36 37.

Ma. The second vvhere of treateth it?

Sch. Of charitie, or loue among men, and of our dueties one towardes another: which Table conteyneth sixe commaundementes: and so in the whole the lawe conteyneth ten commaundementes: and therefore also is called the ten Commaundementes. Math.19.c.18. 19.and 22.d. 39.40. Exod.34.d.28 Deut.4.b.13.

Ma. Rehearse the first commaundement of the first Table?

Sch. God spake thus: *Heare O Israell I am the Lorde thy God, whiche haue brought thee out of the land of Egipt, out of the house of bondage. Thou shalt haue none other Gods before me.* Ex.20.a.1.2.3 Deu.5.a 5.6.7.

Ma. VVhy doth he in the beginning tell vs that he is the Lord our God?

Sch. In those wordes his infinite maiestie, power and goodnesse, are expressed, wherby we are most straightly charged, with obedience: vnlesse we will bee both rebells agaynst him, that is moste mightye: and vnthankefull towardes him, that is most good and gracious. Deut.10.b.12. 13. Malac.1.b.5.6

Ma. VVhat meaneth it, that he chargeth vs to haue none other Gods before him?

Sch. He forbiddeth and condemneth all Idolatrie.

Ma. What is Idolatrie?

Psal.115.b.8.9 Math.4.b.10. *Sch.* To reuerence with godly worship any creatures, or to put our trust, or comfort in them, as Gods: which to do, were moste abhominable. For wee ought to giue all godly honour onelye to his Maiestie: the greatest loue to his goodnes: to flie to him and to craue his helpe in all

Deut.10.b.12 13.d.20.21. Math.22.d.37 Psal.50.c.14. 15.d.23. Psal 79.d.13. and 95.a.6.7. & 100.a.1.2.3 Iohn.3.d.27. 1.Cor.4.b.7. Iam.1.c.17. Psal.7.b.9. and 33.c.14. Esay.29.c.13. Math.5.a.8. and 15.a.8.

feares and daungers: and with thankefulnes to acknowledge that we owe our selues, and all things that we haue, vnto his goodnesse.

Ma. What meane those last words, Before me, or in my sight?

Sch. That there is nothing so secrete, that can bee hidde from him: and that therefore, not onely with open lyfe, and outwarde shewe, but also with the inwarde and pure godlynesse of the heart, we ought to honour him, and none but him onely.

Ma. Make me a briefe rehearsall of such as thou doest thinke chieflye to breake this commaundement.

Leuit.19.c.31. Ecl.8.c.19. and 47.b.9. *Sch.* All Idolaters, as I haue sayde, all Sothsaiers, Cõiurers, Sorcerers, Witches,

ches, Charmers, and all that ſeeke vn-
to them: all falſe Prophetes that doe
teach lyes: all that abuſe the worde of
God, or doe not giue theſe credit vn-
to it, neyther be guyded by it, but doe
followe their owne phantaſies: all that
feare, loue, or eſteeme anye creatures a-
boue God, or equally with him, all theſe
and ſuch like, doe breake this firſt com-
maundement of God.

Deut.18.c.19. 20. Matth.15.a.2. & b.6.9.

Ma. Rehearſe nowe the ſeconde Commaun-
dement.

*Sch. Thou ſhalt not make to thy ſelfe a-
ny grauen Image, nor the likeneſſe of any
thing that is in heauen aboue, or in the
earth beneath, or in the water vnder the
earth: thou ſhalt not bowe downe to them,
nor worſhip them. For I the Lord thy God
am a iealous God, and viſite the ſinnes of
the fathers vppon the children, vnto the
thirde and fourth generation of them that
hate me, and ſhew mercie vnto thouſands,
in them that loue me, and keepe my com-
mandementes.*

Exod.20.a.4. d.23. Leuit.26.a.1. Deut.4.c.15. 16.17.18.19. Eſa.40.d.18. & 44.b.9.&c.

Ma. It maye ſeeme that this lawe doth con-
demne the Arts of Painting and Grauing, ſo that
it is not lawfull to haue any Images at all.

Sch.

Sch. Not so: for in this firste Table he
Math.22.c.20. 21.d.36.37. speaketh not of any artificiall thing, ciuilly to be vsed, but onely treateth of things which doe appertayne, to the worshipping of God.

Ma. VVhat is then the meaning of this commaundement?

Sch. In thys Seconde commaundement, God fyrste forbyddeth vs to make anye Images to expresse or counterfeite
Esa.40.d.18. &c. hym, or to seeke him, or to worshyppe him in Images. And secondelye, hee
Deut.5.a.8.9. Psal.97.b.7. Esa.44.c.17. chargeth vs, not to worship the Images themselues, or to abuse them in anye wyse by Idolatrye or superstition: but that wee worshypped GOD alone in spyrite and truthe, and as hymselfe hath commaunded vs in his worde, to worshippe him, and not otherwise, after our owne fantasies.

Ma. VVhy is it not lavvfull to expresse God vvith a bodely and visible forme?

Sch. Pfal.113.a.4.5 and 115.a.3.4 Esa.40.c.18. Ioh 4.c.24. Rom.1.c.20. 23.&c. Because there can be no likenesse, or agreeing, betweene God who is a spirite, eternal, infinite, vnmesurable, incomprehensible, and a bodily frayle, deade, and vayne shappe or Image.

Ma. VVhat manner of vvorshipping is it which

is

is here condemned?

Sch. When we intending to praye turne our selues to Images, fall downe, and kneele before them, with vncouering our heades, or other signes, do shew any honour vnto them, as if God were represented, vnto vs by them. Leuit.26.a.1. Deut.4.c.19. and 5.b.9. Psal.97.b.7. and 115.b.8. Esa.44.c.17. Act.7.f.41.

Ma Rehearse the addyction in the ende of this lavve.

Sch. For sayth he: *I the Lord thy God, am a ielious God, and visite the sinnes of the fathers vpon the Children, vnto the thyrd and fourth generation of them that hate me.* Exod.20.a.5. Deut.5.b.9. and 6.c.15. Psal.78.f.58.

Ma. VVherefore saith God these vvords?

Sch. Firste in naming him selfe *our Lord, and our God*, he chargeth vs to obey him in all thinges, both in respect of his authoritie, and of his goodnesse, as was afore noted. And by the worde *ielous*, he declareth that he can abide no partener, or equall, to be worshipped with him. Deut.10.b.12. 13. 3.Reg.18.f.39 Mala.1.b.5.6. 1.Ti.9.c.15.19 Exo.34.b.14. Esa.42.b.8.

Ma. VVhat more is sayde to forbidde Idolatry?

Sch. To restraine vs from offending of him by Idolatrye, whiche hee so extremelye hateth, he threateneth *that hee wil take vengeaunce not only of them that* Exod.34.b.7. Esa.14.c.20. 21.

shall

ſhall ſo offend, but alſo of their children and poſteritie.

Ma. Proceede thou in the next.

Sch. As God by great threateninges feareth vs from diſobeying of him, ſo doth he with greater promiſes of his mercye and goodnes, allure vs to obey him: promiſing that *hee will ſhewe great mercifulneſſe, both towardes all thoſe that doe loue him, and alſo towardes thouſands of their poſteritie.*

Deut. 5. b. 10. Exo. 34. b. 6. 7.

Ma. VVhere afore ſpeakiug of reuenging, hee nameth but Three or foure generations, at the moſt, vvhy doth he here ſpeaking of his mercye, name Thouſandes?

Sch. To ſhewe that he is muche more inclined to mercifulneſſe, and to goodnes, then to ſeueritie and ſharpnes.

Pſal. 30. a. 5. and 103. b. 8. and. 145. b. 8. Eſa. 54. b. 7. 8. 10.

Ma. Rehearſe novve the thirde commaundement.

Sch. Thou ſhalt not take the name of thy Lorde thy God in vayne, for the Lorde will not hold him giltleſſe tha taketh his name in vayne.

Exod. 20 b. 7. Leuit. 19. b. 12.

Ma. Tell me vvhat it is to take the name of God in vayne.

Sch. To abuſe it in blaſphemie, ſorcery, or wicherafte, in curſing, foreſwearing

Eſa. 8. c. 19. and 52. b. 5.

ring, or with swearing rashly, vnaduisedly, or without necessitie, or with once naming it, without a weightie cause, and great reuerence. Leuit.19.b.12. Act.19.c.13. 1.Tim.1.b.10. Math.5.33.34 Psal.113.a.1.2

Ma. Is there any lawfull vsing of the name of God in swearing.

Sch. Yea forsooth, when an oth is taken for a iust cause, either to affirme a truth, specially if the magistrate require, or commaunde it, or of any other matter of great importaunce, wherein we are either to maintaine vnuiolate the honour of God, and to set forth his glorye, or to preserue mutuall agreement and charitie among men. In these cases we may take an oth, vsing therein with great reuerēce the fearefull and glorious name of our God onely, and of none other creature. Exod.22.b.11. Iosua.2.b.12. Psal.15.b.5. and 63.b.12. 2.Cor.1.d.23. Gal.1.d.20. Heb.6.d.16.

Ma. What followeth next?

Sch. For the Lorde will not holde him giltlesse that taketh his name in vaine. Exod.20.b.7. Leuit.19.b.12.

Ma. Why doth he here particularly threate the that abuse his name?

Sch. His meaning was to shewe howe highly he esteemeth the glory of his name, to the ende that seeing punishment ready for vs, we should so much the more heedefully beware of abusing it. Leuit.19.c.12. Ezech.20.b.39 1.14.

Ma.

Ma. May we not then ſweare by the names of Saynctes, or by the names of other men, or creatures?

Sch. No: For to ſweare, is nothing els but to call vpon him by whom we ſweare to be a witneſſe that wee ſweare true: and to be a reuenger of our lying, if we ſweare falſe. Which honor of knowing, and puniſhing of all euill, being due to Gods wiſedome and maieſtie onely, to giue to any other perſons or creatures, were a moſt heinous ſinne.

Exod.22.b.11. Pſal.63.b.12. Heb.6.d.16. Deut.6.b.13. and 10.d.20. Ioſua.23.b.7. Eſa.85.c.16.

Ma. Rehearſe the next commaundement.

Sch. The fourthe commaundemente which is the laſt of the firſt table, in this. *Remember that thou keepe holy the Sabbat day. Sixe dayes ſhalt thou labour and do all that thou haſt to doe: But the ſeuenth daye is the Sabbat of the Lorde thy God. In it thou ſhalt do no maner of work, thou, and thy ſonne, and thy daughter, thy manſeruaunt, and thy maydeſeruaunt, thy cattell and the ſtraunger, that is within thy Gates. For in ſyxe dayes the Lorde made Heauen and Earth, the ſea, and all that in them is, and reſted the ſeuenth day. Wherefore the Lorde bleſsed the ſeuenth*

Exod.16.c.23. and 20.b.8.9. 10.11. and 11.c.13. Leuit.23.a.3. Deut.5.c.12. 13.14.15. Ezech.20.b. 21. Gen.2.a.1.2.3. Heb.4.a.3.c.9. 10.

uenth daye and halowed it.

VVhat meaneth this vvord Sabbat?

Scho. Sabbat by interpretation signifieth reste. And that daye (for that it is appointed onelye for the worshypping of GOD) the godly muste laye aside all worldlye businesse, that they may the more diligentlye intend to religion and godlinesse. Exod.16.d.23. Leuit.16.c.31. Iere.27.e.21. Luk.23.e.56. Ezech.46.a.3. Mar.6.a.2.

Ma. VVhy hath God sette herein before vs an example of him selfe, for vs to folow?

Sch. Because notable and noble examples doe more throughlye styre vp and sharpen mens myndes. For Seruaunts doe wyllinglye followe theyre maister, and chyldren theyre parentes. And nothing is more to be desired of men then to frame themselues to the example and folowing of God. Tob.2.b.12. Iohn.13.b.13. 15. 1.Cor.4.d.15. 16. and 11.a.1. Ephe.5.a.1. 1.Pet.2.d.21. f.42.

Ma. After vvhat manner is this Sabbat daye to be kept holy?

Sch. The people muste assemble togyther, to heare the doctrine of Christe, to yelde confession of theire faith to make publike prayers to God, to keepe the memorye of Gods workes, and to render thankes vnto him for his benefites, & to celebrate Mar.6.a.2. Luke.4.c.16 Act.13.d.27. Math.10.d.32 Psal.95.a.2. Esa.56.c.7. Math.21.c.13. Eph 3.d.21. 1.Cor.11.d.18. and 14.c.26.

celebrate the holy ſacramentes which he hath left vs.

Ma. Is there no more required of vs for the keping holy of the Sabbat day?

Sch. This is the outward reſt and keeping holy of the Sabbat day: beſides the which, there is a ſpirituall reſt and ſanctifying of it.

Ma. What is that?

Sch. That is when reſting from worldly buſines, and from our owne workes and ſtudies, we yealde our ſelues wholy to Gods gouernaunce, that he may doe his workes in vs, and when (as the ſcripture termeth it) wee crucifie our fleſhe, we bridle the froward deſires and motions of our heart, reſtrayning our owne nature, that we may obey the will of god for thus doing our Sabbat day here vpon earth, ſhall moſt aptly erpreſſe a figure and likenes of the eternall & moſte holy reſt, which we ſhall for euer enioye in heauen.

Eſa.1.c.14.16. and 58.d.13. Heb.4.c.9.10.

Gal.5.d.24. Coloſſ.3.a.5.

Ma. Shall it bee inough to haue done theſe thinges euerye ſeuenth day?

Sch. Theſe things in deede euery man priuately ought to record and thinke vpon euery day, but for our negligence and weakeneſſe

Pſal.1.a.2. and.84.a.4. Luk.18.a.1. Ephe.5.c.19.2

weakeneſſe ſake, one certaine ſpecial day is by publike order appointed for this matter.

Ma. Hetherto thou haſt rehearſed me the laws of the firſt table, vvherin the true worſhipping of of God, vvhich is the fountaine of al good things is breefly comprehended, and all euill thinges to Godvvard be forbieden. Novv therefore I would haue thee tell me vvhat be the duties of our Charitie and loue tovvardes men, vvhich dutyes doe ſpring and are dravven out of the ſame fountaine, and vvhich are contayned in the ſecond table.

Sch. The ſecond table beginneth thus: *Honor thy father & thy mother that thy dayes may be long in the lande which the Lord thy God giueth thee.* Exo.20.b.22. Deut.5.b.16. Math.15.a.4.

Ma. VVhat is ment in this place, by this vvord, honor?

Sch. *The honor of parentes* containeth loue, feare, and reuerence, and conſiſteth in obeying them, in ſeruing, helping, and defending them, and alſo in finding and releauing them, if euer they be in neede. Pro.1.a.8. Mar.7.b.10.12 Coloſſ.3.c.20. Heb.12.c.9.

Ma. Doth the lavv extend onely to parents by nature?

Sch. All that be in authoritie, or vvorthy of reuerence, are ment by the name of parentes: as Princes, Magiſtrates, Miniſters of the Church, ſcholemaiſters, Deut.17.b.9.10. Rom.13.a.1. Luke.10.c.16. Leuit.19.c.32 1.Tim.5.a.1. Pro.5.c.13.

learned men, wise men, aged men, men of worship, and such like.

Ma. VVhy are princes, magistrates, and other superiours called by the name of Parents?

Sch. To teach vs that they are giuen vs of God, both for our owne and the publike benefite, and so by the name of *Parents* giuen to princes, Magistrates, and other superiours we are charged not onely to obey them, but also to honor, and loue them.

Rom.13.a.4. Mod.13.c.17.

Ma. VVhat followeth?

Sch. That God will blesse them, who be obedient and gyue due honoure to theire parentes, Princes, magistrates, and other superiours, with long and happy lyfe. And one the contrary part it followeth, that allsuch as doe disobey or dishonour, their parents, princes, magistrates, or superiors, shall come to a sodayne, spedy and shamefull death: or else shall leade a lyfe more wretched & vyle then any death: and finally for their disobedience and wickednesse, shall suffer euerlasting punishment in hell.

Exod.20.b.12. Leuit.5 b.16. Eph.6.a.2.3.

Ma. Rehearse the sixte Commaundement?

Sch. Thou shalt not kill.

Exo.20.13. Deut.5.c.17.

Ma.

Ma. Sall vve sufficyently fulfill this lavve, if vve kepe our handes cleane from slaughter, & bloud? Math. 5 c. 21. and 19. c. 18. Iacob. 2. b. 11.

Sch. All thinges tending towardes bloodshedding are also forbidde, as mocks, reproches, quarelinges, fighting and such like. Math. 5. d. 21. 22. 23. 24. Rom. 3. c. 13. 14. 15. Gal. 5. d. 20. 21 Iac. 3. c. 14. d. 16.

Ma. VVhat more?

Sch. God made his lawe not onely for our outward workes, but also, and chiefly for the affections of the heart, For anger, and hatred, and euery desire to kill, to reuenge, or to hurt, is before God adiudged manslaughter. Therefore these also God by his lawe forbiddeth vs. Math. 5. d. 22. Gal. 5. d. 20. 21 1. Ioh. 2. b. 9. 10 11.

Ma. Shall vve then fully satisfie the lavv, if vve hate no man?

Sch. God in condemning hatred, requireth loue toward all men, euen our enemies, yea so far as to wish health, safety, and all good thinges to them that wishe vs euill, and doe beare vs a hatefull and cruell mind: and as much as in vs lyeth to doe them good, and to pray for them. Lu. 6. d. 27. 28. Rom. 12. c. 14. d. 17. 19. 20.

Ma. VVhat is the seuenth Commaundement?

Sch. Thou shalt not commit adultery. Exod. 20. b. 14 Deut. 5. c. 18. Math. 19. c. 18.

Ma. Vvhat dost thou thinke to be cõtained therin?

Sch. By this cõmauncement is forbidde all kind of filthy lustes all vnchastnes Prouer. 6. d. 24. 25.

Mat.5.d.27. 28.29. Rom.13.d.13. 1.Co.5.b.9.10 c.15.16.18.19. 1.Thes.4.a.3.4 5.7.&.5.d.22. Ezec.16.g.49. 56. Eccle.33.e.26

of speach, al wantonnes of countenance, and gesture, and al outward shewe of vnchastitie, whatsoeuer it be. Idlenesse likewise, excesse of meate, drinke, apparell, wanton playes, and pastimes and what soeuer els may occasion any vncleannes, eyther of body or mind, are forbidden by this commaundement. For by this commaundement, we are charged to keepe our mindes also cleane from vnchaste thoughtes and desires, because as well our soules as our bodies are the temples of the holy Ghost.

1.Cor.3.d.16. 17.and 6.c.15. 19.

Ma. Go on to the rest.

Sch. The eyghte commaundement is,

Exod 20.b.15 Math.19.c.18.

Thou shalt not steale.

Ma. VVhat is forbidden by this commaundement?

Prouer.11.a.1. and 20.b.10.d 23. 2.Thes.4.b.6. Tit.2.c.10. Psal.62.b.10. Pro.17.d.23. Esay.5.d.23.

Sch. Not onely those thefts which are punished by mans lawe, are forbidden: but also we are charged that we deceiue no man in buying or selling, by vntreue & vneuen measures or waightes or with deceitfull or naughtye wares: or by peruertyng of iudgemente with brybes or gyftes, or by anye deceptefull meanes. Farther, all wythdrawinge of other

mans

mens dutyes, as with holding of the labourers hier, refusing by couetousnesse to relieue the poore, to succour widowes, fatherlesse children, and straungers, to leaue the ignoraunt vntaught, the simple vncounselled, the wandering and erring vndirected, the sorowfull vncomforted, and such like, are by this law condemned. Ezec.22.b.13. Mala.5.b.5. 1.Tim.5.c.18. Pro.14.d.20. 21.c.31. Iacob.2.a 3.6 and 5 d 19.20 Leu.19 b 9 10 and 23 d 22. Deut 22.a 1 2 3.4 and 24 c. 15.17.19 and 27.c.17.18.19

Ma. Is any more conteyued in this Commaundement?

Sch. Yea forsooth. For all purpose and desire to make our gayne of others losse is forbydden by thys Lawe. For that which is wrong before man to doe, the same is euill before God once to will, or desire. Zac.8.c.16.17 Act.20.g.33.

Ma. VVhat is the ninth Commaundement?

Sch. Thou shalt beare no false witnesse against thy neighbour. Exod.20.c.16 Deut.5.c.20. Math.19.c.18.

Ma. VVhat is the meaning of this Commaundement?

Sch. In thys Lawe wee are forbydden, not onelye open and manyfeste Periurye, and breaking of oure othe: but also all lying, slaunders, backbytinges, and euill speakinges, where- Exod.23.a.1. Leuit.19.b 11. De.19.d.18.19 Psal.15.a.3. Soph.1.b.18.

by our neighbour may lose his good
Math.19.c.18. Luke.3.c.14. name: and all flatterye and dissembling
1.Pet.2.a.1,2. whereby he may take harme. And that
neyther our selues at anye tyme, speake
any false, or vntrue thing, neither by
woordes, writhing, or silence allowe the
Prou.3.a.3. & 12.c.17.19. & 23.d.23. Eccle.37.c.15. 2.Cor.13.c.8. same in other: But that we euer loue,
followe, maintayne, and vpholde the
Ephe.4.d.25. truth.

Ma. Is there yet any more ment by this law?

Sch. God who knoweth the secreates of our heartes, when he forbiddeth euill speaking, doth therewith also forbydde
Math.7.a.1. Rom.14.a.4. 1.Cor.13.b.5. 7. wongfull misdeeming, and euill thinking of our neyghboys. Yea and he chargeth vs, as far as truth maye suffer, to thinke well of them, and to our vttermost power to preserue their good name.

Ma. Nowe remaineth the laste Commaundement?

Exod.20.c.17. Mich.2.a.1.2. Rom.7.b.7. and 13.d.14. 1.Cor.10.b.6. *Sch. Thou shalt not couet thy neighbouees house. Thou shalt not couet thy neyghboure wife: nor his seruaunte, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.*

Ma. What is more commaunded heare, then vvas before?

Sch.

Sch. God hath before forbidden euill doings, and corrupt affections of the minde: but nowe hee requireth of vs a moste precise pureneſſe, that we ſuffer not anye deſyre, bee it neuer ſo light, nor any thoughte, be it neuer ſo ſmall, in anye wyſe ſwarueyng from righte, once to creepe into our hearte. For it is meete that euen in our verye heartes and mindes ſhould ſhine before god, moſt perfect pureneſſe and cleaneneſſe. For no innocency & righteouſneſſe, but ỳ which is moſt perfecte, can pleaſe him: wherof he hath alſo ſet before vs this lawe as a moſt perfect rule.

Eſa.1.c.16. Gal.5.b.24. Iere.4.b.14. Ezec.18.c.31. Math.5.a.8. Rom.12.a.2. Pſal.5.a.4.5. 2.Cor.6.c.14.

Ma. Nowv thou haſt breefly tolde the meaning of the tenne Commaundements, tell me, cannot all theſe thinges that thou haſt ſeuerally, and particularly declared, be in fevve vvordes gathered as it vvere into one ſumme?

Sch. Yes verely, ſeing that Chriſte our heauenly ſchoolmaiſter hath cõpriſed the whole pith and ſubſtaunce of the law in a ſumme, & a ſhort abridgemẽt, in this maner, ſaying: *Thou ſhalt love the Lorde thy god with al thy hart, with al thy ſoule, with al thy mind, and with al thy ſtrength. And this is the greateſt commaundement in*

Math.22.d.37. Mar.12.c.30. Luk.10.c.27.

the law. And the ſecond is lyke vnto this: Thou ſhalt loue thy neighbor as thy ſelfe: for in theſe two commaundements are cõtayned the whole lawe and the Prophets.

Ma. VVhat maner of loue of God, doſte thou take here to be required?

Sch. Such as is meete for God, that is, that wee acknowledge him both for our moſt mightie Lord, and our moſt louing father & moſt mercifull Sauiour. Wherfore to his loue, is to be adioined, both reuerence to his maieſtie, and obedience to his will, and affiance in his goodneſſe.

Deut.10.c.22. 27.29. Pſal.25.a.1.& 31.a.1.and 96 b.7.8 9.and 118.b.8.

Ma. VVhat is meant by All the hearte, all the ſoule, all the ſtrength?

Sch. Such feruẽcie, & ſuch vnfaynednes of loue, that there be no roume for anye thoughtes, for any deſires, for any meanings, or doings that diſagree from the loue of God. For euerye godly man loueth God, not onelye more dearely than all his, but alſo more dearely than himſelfe.

Deu.6.c.17.18 and 30.b.6. Iohn.23.c.17. Ioh.14.b.15.c 21.23.24.and 19.b 10. Math.10 d.37 38. Luk.14.f.26.

Ma. Nowe vvhat ſayeſt thou of the loue of our neyghbour?

Sch. Chriſts will was, that there ſhould be moſt ſtraight bonds of loue amõg his Chriſtiãs. And as we be by nature moſt incli-

Io.13.d.34.35 1.Cor.13.b.45 &c. Ep.5.a.2.d.29

inclined to the loue of our ſelues, ſo can there not be deuiſed a playner, nor ſhorter nor more pithy, nor more indifferent a rule of brotherly loue, than that, which the Lorde hath gathered out of our owne nature, and ſet before vs: that is, that euerye man ſhoulde beare to his neyghbour the ſame good will, that he beareth to himſelfe. Whereof it followeth, that we ſhould not do any thing to our neighbour, nor ſay, nor think any thing of him, which we woulde not haue other to doe to our ſelues, or to ſay, or to thinke of our ſelues.

Phil.2.a.1.2.3 1.Theſ.4.b.9.10.

Math.7.b.12. and 22.d.39. Luk.6.d.31. Rom.13.c.8.9.10 1.Cor.13.b.5.6.&c.

Ma. Hovv farre extendeth the name of neighbour?

Sch. The name of neighbour conteyneth not onely thoſe that dwell neare vs, or be of our kinne, and aliance, or frends, or ſuch as be knit to vs in any ciuil bond of loue, but alſo thoſe, whom we knowe not, yea and our enemies.

Math.5.g.43.44. Luk.10.f.33.36.37. 2.Theſ.4.b.9.10.

Ma. Seing then the lavve doth ſhevv a perfect manner of vvorſhipping God arighte, and of neighborly loue, ought vve not to liue vvholy according to the rule thereof?

Sch. Yea certainely, and ſo much that God promiſeth life to them, that liue, accor-

Deut.8.a.1.& 11.d.22.28.& 33.c.15.17.

Matth.19.c.17. Ioh 2.f.50. Rom.6.d.23. and 10.a.5. according to the rule of the Lawe: and on the other side threatneth death to them that breake his Lawe as is afore-sayde.

Ma. Doest thou then think them to be iustified, that do in all things obey the lawe of God?

Rom.10.a.5. *Sch.* Yea surely, if any were able to perfourme it, they shoulde be iustified by the lawe: but we are all by originall corruption of our nature, of such blindnesse wickednesse, and frowardnesse, that we can neyther vnderstande, nor are able, or wylling to doe our duty required by the Lawe. And thoughe there bee some one found, that perfourmeth some one or two outward pointes of the lawe, yet doth he offend in diuers other: and the hearte of man is euer swaruing from the inwarde iustice and innocency required by ỹ lawe. Wherefore none can be iustified by the lawe before God, for hee pronounceth them al to be accursed and abhominable, that doe not fulfill all thinges that are contayned in the lawe.

Gen.6.b.5. & 8.d.21. Prou.20.b.9. Ro.7.c.14.15. Gal.2.d.16. Prou.20.b.9. Deut.27.d.26 Gal.3.b.10. Iac.2.c.10.11.

Ma. Doth then the lawe set all men in this remediles estate?

Sch. The vnbeleeuing, and the vngodly the

the lawe doth both set, and leaue in suche case as I haue spoken: who as they are not able to fulfill the least ioat of the law, so haue they no affiaunce at all, in Gods mercy through Christe. But among the godly the lawe hath other vses. Deut. 27.d.26 Ro. 3.b.10.&c. and 8.b.7.8. Ephe. 5.b.5.6. Iacob. 2.b.10.

Ma. What vses?

Sch. First the lawe setting the perfecte rule of righteousnesse before our eyes, stireth vp our diligence to direct our liues thereafter. Deut. 6 b.6.7. Iosu. 1.b.7.8. Psal. 1.a.2. and 119. the whol.

Ma. What more?

Sch. Secondly, when we perceiue that the lawe requireth thinges farre aboue mans power, and doe finde our selues to weake for so great a burden, the Lawe doth rayse vs vp to craue strength at the Lordes hand. Rom. 3.c.19. and 7.c.14.15. 2. Cor. 3.b.5. Psal. 119.a.5.28 27.28.b.33. 34.&c.

Ma. Proceede.

Sch. Further, when we beholde in the lawe, as it were in a glasse, the spots, and vncleanenes, of our selues, it bydleth vs, that we trust not in our owne innocency, and stayeth vs from being proude, in the sight of God. Ro. 3.b.10.11. 12.c.19.20. and 7.b.7.

Ma. Say on.

Sch. When we find in our consciences that Prou. 10.b.9.

1.Iohn.3.2 4. Deut.27.d.26 Gal 3.b.10. Rom.1.c.18.& 2.b.8.and.4.c 15.and.6.d.23 2.Cor.3.b.7.9 Eph.5.b.5.6.

that we be giltye of sinne whiche is the breach of Gods lawe, and do knowe also that by sinne we do deserue the curse, and most heauy wrath of God, and that the reward of sinne, is not onely all worldlye miserye bodily diseases, and death, but also eternall damnation, and death euerlasting: the Lawe shewing vs to bee in this most damnable estate, striketh our heartes with feare, and with wholsome sorrow, and driueth vs to repentaunce,

Ro.3.c.20.21 22.and.5.c.15 16.&c. Gal.2.c.16.

and to seeke pardon of our sinnes, righteousnes, and lyfe euerlasting (whiche we cannot haue by the lawe) by and through Christ our sauiour onely.

Rom.10.2.4. Gal.3.b.10.11. &.d.24.

Ma. Than as farre as I perceaue, thou saiest that the lawve is as it were a certaine scholemaister to Christ to lead vs the right way to him, by knowving of our selues, and by repentance and faith.

Rom.3.d.33. 7.c.12.13.16. Gal.3.c.20.

Sch. Yea forsooth: and with all, it right well appeareth that the lawe is not geuen in vayne, though men be farre vnable to do their dutie required in the law.

Ma. Thou sayest true. Nowve my deare childe, sith thou hast, so much as it may be in a shorte abridgement, largely aunswered this matter of the lawve, & obedience: good order requireth that vve speake next of the Gospell, vvhich contayneth

teyneth the promiſes of mercy through Chriſte, to them that haue broken Gods lavve, and be ſory therefore, to the which Goſpell faith hath ſpecially reſpect. For this vvas the ſecond point in our deuiſion, & this alſo the verye orderly courſe of thoſe matrers, that vve haue treated of, hath as it vvere by the hande brought vs vnto. Tell mee therefore, vvhat is the ſumme of the Goſpell, and of our faith?

Sch. Euen the ſame wherin the chiefe articles of the Chriſtian faith haue bene in olde time, briefly knitte vp and conteyned, and which is commonly called the *Creede*, that is, our *Beleefe*.

Ma. Rehearſe me thy beleefe.

Sch. I beleeue in god the father almightie, maker of heauen and earth. And in Ieſus Chriſt his onely ſonne our Lord. Which was conceaued by the holy Ghoſt, borne of the virgine Mary. Suffred vnder Ponce Pilate, was crucified, dead, and buried. He deſcended into hell. The third day he roſe agayne from the dead. He aſcended into heauen, and ſitteth at the right hande of God the Father almightye. From thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt. The holy Catholike Church. The communion of

Saintes.

Saintes. The forgiueneſſe of ſinnes. The reſurrection of the body. And the life euer lasting. Amen.

Ma. Into howe many partes doeſt thou diuide this whole confeſſion of faith?

Sch. Into foure principall partes. In the firſt whereof is intreated, of God the Father, and the creation of all thinges: in the ſecond, of his ſonne Jeſus Chriſte, which part conteyneth the whole ſumme of the redemption of man: in the thirde, of the holy Ghoſt: in the fourth, of the Church and of the benefites of God toward the Church.

Ma. Goe forwarde then to declare me thoſe foure partes in order: and firſte, in the verye beginning of the Creede, what meaneſt thou by this word: Beleeue.

Math 10.c.32. and 28.d.19. Ioh.1.b.12.13. Rom.1.b.17. and 10.b.9. Gal.3.d.26. Heb.4.d.14.

Sch. I meane therby that I haue a true and a liuely faith, that is to ſay a chriſtian mans faith in God the Father, God the Sonne, and god the holy Ghoſt, and that I do by this forme of confeſſion, teſtify and approue the ſame faith.

Ma. Tell me as playnly as thou canſt what that ſame liuely, true, and chriſtian faith is.

Ioh.1.b.12.13 Rom 8.a.1.b. 14.g.38.39.

Sch. Faith is an aſſured knowledge of the fatherly good will of God toward vs

through

through Christe, and an affiaunce in the same goodnesse, as it is witnessed in the Gospell: which faith hath coupled with it an endeuour of Godly life that is to obey the will of God the father. Colos.2.a.2.3. Heb.10.d.22. 23.& 11.a.1. Psal.1.a.3. Math.7.c.17. 18 & 13.c.23. Gal.5.a.6. 1.Pet.1.c.13. 14.15.

Ma. Than thou hast learned, that no vngodly persons, vvhich eyther despaire of Gods mercye, or feare not his iustice, but leade a vvycked lyfe careleslye, can haue the true Christian faith, though they doe rehearse the vvordes therof with their tongue.

Sch. So I haue learned in deede.

Ma. Seing there is but one God, tell me vvhy in the confession of the Christian faith, thou rehearsest three, the Father, the Son, and the holy Ghost.

Sch. Those be not the name of sundrye Gods, but of three distinct persons in one Godhead. For God the Father, God the Sonne, and God the holy Ghost, being three persõs, are one only God, as we are taught by the holy scriptures, which wee ought redily to beleeue, rather then curiously to search the infinite depth of so secreat and hidden a mistery. Mat.3.c.16.17 and 28.d.19. 1.Iohn.5.b.7. Iohn.10.f.30. and 14.b.7.8. 9.10.11. 1.Cor.8.a.5.6 Pron.25.d.26.

Ma. Thou sayest true: goe forwarde therefore why callest thou God father?

Sch. First & principally for ỹ he is ỹ natural father of his only sonne Iesus Christ. Secondlye for that hee is our Father, both Psal.2.b.7. Math.3.c.17. Iohn.1.b.14. Rom.15.b.6. 2.Cor.1.a.3.

Gen.1.d.27. Malac.1.a.6. and 2.b.10. Iohn.1.b.12. and 3.a.3.5. Rom.8.c.15. 16.17. Galat.4.a.5.6. Eph.1.a.5.6. Tit.3.b.7. 1.Pet.1.a.3.4. d.23.

both for that he created vs, and gaue life vnto vs all, and also for that he hath heauenly begotten vs agayne through the holy Ghost, and by faith is his true and natural sonne Iesus Christ, he hath elected and adopted vs his childrē, & through the same Christ hath giuen vs his kingdome, and the inheritaunce of euerlasting life.

Ma. VVhy doest thou name God almighty?

Esa.40.c.21.22 &c. Mat.5.g.45. and 10 c.29. Eph.1.b.11. Heb.1.a.2.3.

Sch. For that he made all thinges and hath all thinges vnder his power, to order them after his will.

Ma. Bevvicked spitires and euill men also subiect to Gods povver?

Iohn.1.b.10.11 22. Mat.8.d.31.32 Luc.22.31.32. Iohn.10.f.28. 29.and 19.d. 10.11. Act.2.d.23.24 & 4.f.27.28. and 12.c.11. Luc.22.b.7. and.21.d.18.

Sch. Els coulde we neuer bee out of feare, if they might haue any power ouer vs without the will of God. But we are vpholden by this comforte, that neither deuils, nor wicked mē can once stirre but at Gods will or sufferaunce: and that we are so vnder the protection of our almightye father, that not so much as one heare of our head can fall to the grounde but by his will, who beareth vs so good will.

Ma. VVhy is it added that God is the creator of heauen and earth?

Sch.

Sch. Because the greatnesse, wisedome, and goodnesse of God, which are of them selues incomprehencible, are to bee sene in his worckes, as it were in a glasse. For when wee see that same vnmesurable greatnesse of the world, and all the parts thereof to be so framed, as they could not possible, in beauty be fayrer, nor for profite be better, we forthwith thereby vnderstand that infinite power, wisedome, and goodnes of the worckeman and builder thereof. Psal. 19. a. 1. and 50. b. 6. Rom. 2. c. 19. 20.

Ma. How doest thou saye that God created all thinges?

Sch. That God the most good & mighty Father, at the beginning & of nothing, by the power of his word, that is, of Iesus Christ, his sonne, framed and made this whole visible world, and all thinges whatsoeuer they bee that are conteyned therein, and also the vncorporall spirites, whom we call Angels. Gen. 1. a. 1. &c. Psa. 33. b. 6. 7. and 89. b. 11. Ioh. 1. a. 3. Act. 14. c. 15. 1. Cor. 8. a. 6. Heb. 1. a. 2. Colos. 1. c. 16.

Ma. But doest thou thinke it godly, to affirme, that God created all spirites, euen those wicked spirites, whom we call diuils? Gen. 1. d. 31. Ioh. 8. f. 44. Iud. b. 6.

Sch. God did not create them such but they by their owne euilnes, fel from their first creation, without hope of recouery,

and so are they become euill, not by creation, & nature, but by corruptiõ of nature.

Ma. Did God thinke it inoughe to haue once created all thinges, and then to cast away all further care of thinges from thenceforth?

Psal.75.a.3.& 104.b.8.9.&c and 145.c.14. 15.and 147.a. 5.6.&c. Col.1.b.16.17. Heb.1.a.2.3.

Sch. No. But as God hath created also he vpholdeth, and gouerneth all: else woulde all soone runne to vtter ruine.

Ma. To what ende doest thou thinke that almightye God hath created and doth gouerne all thinges?

Ge.1.d.26.29. Psal.8.b.6.7. & 104.c.14. 15.&c. Prou.16.a.4. Esay.43.b.7. Rom.11.e.36. Colos.1.c.16.

Sch. The worlde it selfe was made for man, and all things that are therein were prouided for the vse and profite of man. And as God made all other thinges for mã, so made he mã himselfe for his glory.

Ma. What hast thou then to say of the first beginning and creation of man?

Gen.1.d.26.& 2.b.7.c.18.20. d.21.23.

Sch. That which Moyses wrote, that is: That God fashioned the fyrste man of Claye, and breathed into him soule, and lyfe: and afterward out of the side of mã, being cast in a sleepe, he tooke oute woman, and brought her into the worlde to ioyne her to man for an helper and a cõpanion of his life.

Ma. Where at this daye there is to be seene in both men and women, so great corruption, wicked-

kednesse, and peruersenesse, did God create them such from the beginning?

Sch. Nothing lesse. For god being most perfectlye good, can make nothing but good. God therfore at ỳ first, made mã, according to his own image and lykenesse. Ge.1.d.26.27. 31. Colos.3.b.10.

Ma. VVhat vvas that Image, according to the vvhiche thou sayest that man vvas fashioned?

Sch. It is most absolute righteousnes, & most perfect holinesse which most properly belongeth to the very nature of God, the which image was in man, vntill man by blots of sinne marred the same. Deut.32.a.3.4 Rom.9.c.14. Colos.3.b.10. 1.Iohn.1.b.5. and 2.d.29. and 3.a.3. Sap.1.c.13.14. &c.

Ma. Tell me hovv this came to passe?

Sch. The woman deceiued by the deuil, perswaded the man to taste of the fruite which God had forbidden thẽ, whereby, ỳ image according to ỳ which they were created, was defaced: & both they & their posterity became disobediẽt to God, froward & vnable to al goodnes, & subiectes not onely to all worldly miseryes, bodily diseases, & tẽporall death, but also vnto eternall death, and euerlaing damnation. Ge.3.a.1.2.&c Sap.1.c.13.14. 1.Cor.2.d.14. Rom.8.b.7.8. 2.Cor.3.b.5. Rom.6.d.23. Ephe.5.b.5.6.

Ma. But may it not seeme that God did too rigorously punish the tasting of one Apple?

Sch. Let no man extenuate ỳ most heynous offence of mã as a smal trespasse, & Gen.3.a.3.4.5 6.b.11.d.22.

wey the deede by the Apple, and by the onely excesse of gluttony. For he with his wife, catched and snared with the guileful allure ments of Sathan, by infidelitie revolted from the truth of God to a lye: he gaue credit to the false suggestions of the serpent wherin he accused God of vntruth, of enuy, & of malicious withdrawing of some goodnesse: hauing receaued so many benefites hee became moste vnthankeful toward God the giuer of them, he the childe of the earth, not contented that he was made according to the Image of God, with intollerable ambition and pride, sought to make himselfe equal with the maiestie of God. Finallye hee withdrewe himselfe from allegeaunce to his creator, yea and malepartly shooke of his yoke. Vayne therefore it is to extenuate the sinne of Adam.

Ge.1.d.26. 29
Psal.8.b.4.5.6
&c.and 104.
c.14.15.

Gen.1.d.26.
27.
Coloss.3.b.10.

Osee.6.b.7.

Ma. But vvhy shoulde all the posteritie for the Parentes fault loose all that felicite, and fall to all miseryes.

Sch. God endued Adam with those ornamentes, to haue them or lose them to him and his, that is to all mankind. And it could not otherwise be, but that as of

Math.7.c.18.
and.12.c.33.

an

an euill tree euill fruites do ſpring, ſo of Adam being corrupted with ſinne, all the iſſue that came of him muſt alſo be corrupted with that originall ſinne. Howbeit we neede not ſo much to complaine vpon our father Adam ſeing our ſelues by our many and great ſinnes are moſte deſeruedly fallen into all miſeries, death and damnation, for deliuery frō ẏ which there remayneth no helpe or remedy in our ſelues, or any other creature. Rom.5.b.12. c.14.17. &c. Oſee.6.b.7. Rom.6.d.23. 2.Cor.11.a.3 Eph.5.b 5.6.

Ma. VVhat hope and comfort then is left, and in vvhom remayneth it? Gen.3.c.14. 15.

Sch. God promiſed that the ſeede of the woman, which is Jeſus Chriſt the ſonne of the virgin Mary ſhould bruſe the head of the ſerpent, that is of the deuill, who deceyued them: and ſo ſhould deliuer thē and their poſteritie that beleued the ſame. And this is it, which now followeth in the ſecond part of the Creede: *I beleeue in Ieſus Chriſt. &c.* Rom.5.c.15. 16.&c. Gala.3.c.16. 19. Heb.2.d.14. 15.16.

Ma. VVhat ſignifieth this name IESVS?

Sch. Jeſus is in our tongue as muche to ſay, as the ſauiour. For Jeſus Chriſte the ſonne of God and the ſonne of the virgine, hath deliuered and ſaued vs which Math.1.d.21. Act.10.f.38. Coloſſ.1.c.13. 14. Heb.2.d.14.15 1.Ioh.3.b.8.

were holden bound with wickednes, and thrall in the foule bondage of the olde Serpent the deuill, and were wrapped in the snares of eternall death.

Ma. VVho gaue him the name of IESVS?

Math.1.d.21. Luc.1.c.31. and 2.c.21. *Sch.* The Angell by the commaundement of God himselfe.

Ma. Nowe tell me vvhat meaneth this name of CHRIST.

Psal.2.a.6. Esay.61.a.1. Da.9.d.24.25. Luc.4.c.18. Act.4.e.27. Act.10.f.38. Heb.1.c.9. *Sch.* It is as much to saye, as annoynted, whereby is ment that he by the holy Ghost is annoynted the soueraigne king, priest, and prophet.

Ma. Is Christs kingdome a worldly kingdome?

Luc.1.c.32.33 Ioh.18.f.36. Col.1.c.13.14. 2.Tim.4.a.1. *Sch.* No, but a spirituall and eternall kingdome, that is gouerned, and ordred by the word and spirite of God: whiche bryng with them righteousnesse and life.

Ma. VVhat fruite take vve of this kingdome?

Rom.13.d.12. &c.and 16. c.20. 2.Cor.10.a.4. Eph.6.b.10.11 &c. *Sch.* It furnisheth vs with strength and spirituall armour to vanquish the flesche, the world, sinne, and the deuill, the outragious and deadly enemies of our soules, and to liue vertuously and holily.

Ma. VVhat maner of priest is Christ?

Psal.110.b.4.5 Heb.4.d.14.& &c.& 5.b.6.7 and 7.a.2.3. b.11.12.&c. *Sch.* The greatest and an euerlasting priest, which onely is able to appeare before God, onely able to make the sacri-

fice

ſice that God will allow, and accept, and only able to appeaſe the wrath of God. and 9.d.13.14

Ma. To vvhat commoditie of ours doth he thus?

Sch. For vs he craueth & praieth peace and pardon of God, for vs he appeaſeth the wrath of God, & vs he reconcileth to his father, for Chriſt alone is our mediator, by whome we are made at one with GOD. Yea he maketh vs as it were fellowe Prieſtes, wyth hym in hys Prieſthoode, giuing vs alſo an entrye to his Father, that wee may with aſſuredneſſe come into his preſence, and be bold by him to offer vs and all ours to God the father in ſacrifice. Ioh.14.d.27. Act.10.f.36. Eph.2.c.14.15 &c. Coloſ.1.c.20. Heb.9.d.14.15 1.Tim.2.b.5. Rom.8.c.13. and 12.a.1. Gal.4.a.5.6. Ephe.3.b.12. Heb.4.d.15.16

Ma. VVhat manner of prophet is Chriſt?

Sch. Whereas men deſpiſed all other prophets and teachers, the ſeruaunts of God, Chriſte himſelfe the ſonne of God and Lord of all Prophetes came downe from Heauen, his Fathers Ambaſſador and meſſenger to men, fully to declare his fathers will, & to inſtruct men in the right knowledge of God, and of all truth. And ſo in the name of Chriſt are cõtained thoſe three offices whiche the Sonne of God receiued of his father and fulfilled, Luc.7.c.16. Act.7.e.37. Heb.1.a.1.2. Iohn.8.d.26.& 40.& 15.c.15. and 17.a.6.&c and 18.g.37.

to make vs partners with him of all the fruite thereof. For the Sonne of God is not onely called, and is in deede Jesus Christ, that is, the sauiour, king, Prince, and prophet, but also he is so for vs, and to our benefite and saluation.

Ma. How doest thou call Christe the onely son of God, seing all the godlye are also named the children of God.

Math.2.c.15. and.3.d.17. Iohn.1.b.14. c.34.and.14.b 10.11. Heb.1.a.2.3. and 5.b.5. Ro.8.c.14.15. Gal.4.a.4.5. Ephe.4.a.4.5 Ephe.1.a.5. 1.Iohn.3.a.1.

Sch. For that Christ is the onely naturall sonne of God, of one substance with the father. And we being by nature the children of old Adam, are made the children of God by adoption, grace, and fauoure, through Christ our Sauiour.

Ma. What meaneth it that thou doest call Christ our Lord?

Math.9.a.6. and 10.a.1.& 21.c.18 and. 28.d.18 Luk.1.d.32. 33. Eph.1.d.20.21 &c.

Sch. For that the Father hath giuen him dominion, ouer men, angels, and all thinges, and that he gouerneth the kingdome of God, both in heauen & in earth, with his owne will and power.

Ma. What more?

Deut. 10. b.12. c.20. Malach. 1.b.6. Luc.9.c.23.24 and.14.f.26. 27.

Sch. Herby are al the godly put in mind that they are not at their owne libertye, but that both in their bodies and soules, and in their lyfe & death, they are wholy

subiect

subiect to their Lorde, to whō they ought to be obedient, & seruiciable in al things, as most faithfull seruauntes. Heb.2.a.5.6. &c.b.9.10.

Ma. VVhat followeth next?

Sch. Nexte is declared how he tooke vpon him mans nature, and hath perfor-med all things needeful to our saluation. Math.1.c.17. and 17.d.22. 23.and 20.d. 18.10.

Ma. VVas it then necessarye that the sonne of God should be made man?

Sch. Yea: for necessarye it was that what man had offended againste God, man should aby, and satisfie it: whiche most heauy burthē none but Jesus Christ both God and man was able to beare. Neither could there be any other Mediatour to make peace betweene God & mā, but Jesus Christ both God and man. Ioh.1.b.14.& 11.f.50.51. Ro.5.c.15.&c. 1.Cor.15.c.21. 22. Phil.2.a.6. 7.&c. Heb.2.b.9. 1.Tim.2.b.5. Heb.9.b.14. 15.& 9.d.24. 1.Pet.2.d.21. 24.

Ma. VVhat followeth?

Sch. That *he was conceyued by the holy Ghost, borne of the virgin Mary.* Iohn.1.c.29. d.36. 1.Cor.7.b.7.8.

Ma. And vvhy vvas he not begotten after the vsuall aud naturall maner? Heb.4.d.15. and.9.d.14.

Sch. Because he, who came to cleanse vs from our sinnes, must nedes be cleane from sinne him selfe. And therefore was that moste pure Lambe of God Jesus Christ by the meruailous working of the Math.1.c.23. Luc.1.c.31.35

holy

holy Ghoste, conceaued and borne of the Uirgin Mary without sinne.

Ma. VVhy is the virgin Mary by name expressed?

Gen.22.d.18. Esa.11.a.1. Mat.1.a.1.&c. and 22.d.42. Rom.c.a.2.

Sch. That Christe may be knowne to be that true seede of Abraham, and Dauid, of whom it was from God foretolde, and foreshewed by the prophesies of the prophets: of the which Abrahã, Dauid, & the virgin Mary lineally descended.

Ma. Proceede in rehearsing thy beliefe.

Sch. He suffered vnder Ponce Pylate, was crucified, dead, and buried.

Ma. VVhy doth the Crede omit the story of his life & passeth straight frõ his birth to his death?

Esay.53. Act.13.d.23. 27.&c.

Sch. Because in the Creede are rehearsed only the chiefe points of our redemption, and such thinges as so properly belong to it, that they containe as it were the substance thereof.

Ma. Rehearse the order of his death somewhat more playnelye.

Sch. He was most wickedly betrayed by Iudas, his owne disciple. Who was wyth money corrupted and hyred thereunto: hee was forsaken of all his Disciples, denied & forswore by Peter, falsly & maliciously accused by the Iewes, condemned by Pilate the Romane Pre-

Math.26.b.14. 15.&c. and 27 the whole, Mar.14.e.45. &c. and 15. the whole.

sident,

sident, he was buffeted, scourged, crowned with thorne, and clothed in purple, and otherwise abused and scorned, both most cruelly and spitefully: and finally with his crosse layd vpon his necke, hee was hayled out of the City into the place named *Caluarie*, where betweene two theeues they vilanously nayled him vpon the crosse, vpon the which being extremely tormented, he suffered most painefull and shamefull death, sustayning with all tormentes of minde more cruell then anye bodely death.

Luc.22.c.47. &c.and 23. whole. Iohn.18.and 19.whole.

Ma. Did Christ suffer all this vvyllyngly, or vnvvillingly?

Math.26.d.37 38.39.41.42. f.53.and 20. d.28. Mar.10.f.45. Iohn.10.c.11. 15.d.17.18. Phil.2.b.8. Luk.23.c.34.

Sch. Notwithstanding that this most vile & cruell death was most terrible vnto his humayne nature: yet did he submit his wil vnto his fathers wil, who had appoynted him vnto the same, and so he suffered the sayd vile reproches, torments, & most cruel death, both willingly obeying his father, and moste pacientlye praying for those who crucified him.

Ma. VVhy would God haue his most innocent son to suffer such a shameful and payneful death?

Sch. Christe became our suertye and pledge

Esay.53. the whole.

Rom.1.a.3. 2.Cor.5.b.21. Gal.1.a.4. Eph.1.a.3.&c. b.7.&c. Colos.1.c.13. 14.and 2. c.13.14. 1.Pet.3.d.18. and 4.a.1. Ioh.3.a.16. 2.Cor.15.d.22

pledge vnto his father to answer pay, and suffer, what soeuer we did owe, and had deserued. And therefore he (though himselfe most innocent) suffered for vs moste wicked sinners. And his father layde our burthen vpon him, according to that rigour of the law & iustice: that for his sake he might deale most mercifully with vs.

Ma. Rehearse me then the summe of those benefites which we enioy by Christes death.

Sch. Christ as I before touched, yelded himselfe in our stead and place, to satisfy for our sinnes before God his father: to appeale the wrath of God towardes vs for our disobedience, by the sweete sacrifice of his obedience, and to make vs at one with God. And so Christ the most innocent Lambe of God was bounde to set vs sinners at libertie, who were thrall vnto Sathan, death and damnation. Christ most guiltelesse was accused and condemned by the sentence of a worldly iudge, that he might acquit vs moste guilty and most worthy to be condemned, before the heauenly iudgement seate: Christ by his precious bloud shed for vs, hath cleansed

In the places next before noted. Rom.5.b.8.10 11. 2.Cor.5.d.18. 19.20.21. Eph.2.c.12.13 14.17.&c. Heb.7.d.26 27.and.9.d.12 14.and.10.c. 12.14.17.

Rom.8.a.1.2. c.33.34. Col.3.c.13.14. &c.d.20.21.

and

and washed away the spottes and filth of our sinnes. And finally Christ by his vndeserued reproches, most painfull, and shamefull death, hath deliuered vs from eternall payne, shame, and death euerlasting, which we had most iustly deserued by our sinnes, which sinnes are buried with Christe & cleane remoued from the sight of God. And so all Christes suffering is a medicine and remedy to all our miseries, whereinto we are fallen either originally by Adã, or afterwards by our owne wickednesse, so that we faithfully beleeue in him and embrace him. Psal.51.b.7. Heb.9.d.14. 1.Ioh.1.b.7. Apoc.1.b.5. 1.Pet.2.d.21. 22.&c. Rom.4.b.7.8. Col.2.c.13.14 Heb.10.c.17. Rom. 8.2.1.2.

Ma. Notwithstanding vvee doe suffer death of the body, which is a parcel of the punishment due to sinne.

Sch. Death of the body, which without Christ was the gate to hell: is nowe by Christ made to all that beleeue in him, the gate and passage into heauen: euen as he himselfe did by death enter into his kingdome: so that death, which before was a punishment, is nowe by Christ become a vantage. Luc.23.f.43. Ion.c.25.26. 1.Cor.15.c.18 21.g.54. 55.&c. 1.Thes.4.c. 13.14.

Ma. Commeth there any other profite vnto vs by the death of Christ? Phil.1.c.21.23 Apoc.14.c.13

Sch. Christes sufferinges and death, is not

not onely a medecine of our miseries, as
Eph.5.a.2. 1.Pet.2.d.21. &c.and 4.a.1. 2.&c. I before noted, but also an example for vs to follow.

Ma. Declare that more playnely.

Sch. We ought after his example to be
Io.13.b.15.&c Eph.5.a.2. 1.Pet.2.d.21. &c.and 4.a.1. 2.&c. obedient vnto ỹ will of God our heauēly father, & patiently to take all iniuries at mens hands & to crucifie ỹ wicked lustes
1.Iohn.2.a.6. of the flesshe, and to be as dead and buryed vnto sinne, so that we sinne no more hereafter, after the example of Christ our
Rom.6.a.1.4.7 b.11.&c. Gal.2.d.20. and 5.d.24. Colos.2.c.13. &c. saviour, who was crucified, dead & buried, for sin: and in deede naughty lusts (which otherwise are vnbrideled) are in those, who by faith doe cleaue vnto Christe, by
Gal.2.d.20.& 5.d.24. Colos.2.c.13. &c. the vertue of his death as it were crucified, & the burning heate of them so quenched by his blud, that they may easely be brought to obey the spirite. So that we are holpen by the vertue of his death to perfourme ỹ which we are moued vnto by the example of his lyfe and death.

Ma. Are we not hereby put in mind of our duty also towvard Christ?

Rom.14.b.7.8 1.Cor.6.d.20. 2.Cor.5.d.15. 1.Thes.5.b.10 *Sch.* We are in deede taughte, that we are not our owne, to doe what we liste: but that wee are wholy Christes, who

hath

hath so dearely bought vs, most bounden to obey him, & to doe his will, most bounden to loue him, who so dearely loued vs first, being yet his enemies: most ready agayne to yelde all that is ours, yea & our selues wholy vnto Christ, who hath giuē himselfe wholy vnto vs: most ready for his sake to forsake not onely all worldly things, & pleasures of this life, but also to lose our liues rather thā we forsake christ & our loue & duety toward him. For happy is þ death that being due to nature, is chefly yelded for Christ, for Christ I say, which offred, & yelded himselfe to willing death for vs, and who being the author of life, both will and is able to deliuer vs being dead from death, and to restore vs to life euerlasting.

Rom.5.b.8.10 Math.10.d.37 and 16.d.25. Luc.9.c.23.24 &c.and 14.f. 46.

Math.16 d.25 Mar.8 d.35. &c.

Ma. VVhy dost thou also adde that he was buried.

Sch. His dead body was layde in graue þ his death should be more euidente, and that all men might certainely knowe it. For if he by and by had reuiued, manye would haue brought his death in debate and question, and made it doubtfull.

Math.12.d.40 and 27.g.59. 60.&c. 1.Cor.15.a.4.

Ma. VVhat meaneth his Descending into hell? 4 +

Sch. That as Christ in his body descēded into

into the bowels of the earth, so his soule seuered from the body he descended into Hell, and that therewith also the vertue of his death, so pearced through to the dead, and to very hell it selfe, that both the soules of the vnbeleeuing felte theyr most painefull and iust damnation for infidelity, and Sathan himselfe the Prince of hell, felt that all the power of his tyrãny and darkenesse was weakened, vanquished, and fallen to ruine: and on the other side, the dead, who while they liued, beleeued in Christe, vnderstoode that the worke of their redemption, was nowe finished, and perceiued the effect and strength thereof, with most sweete and assured comfort.

1. Pet. 3. d. 19.
Rom. 8. d. 24.
1. Cor. 15. g. 54. 55. &c.
Heb. 7. d. 14. 15.
Hose. 13. 14.
John. 5. c. 25. 28. and 11. c. 25. 26.
Rom. 14. b. 8. 9.
Colos. 1. c. 13. 14. 19. 20.

Ma. Now let vs goe forvvarde to the rest.

Sch. The third day after he rose againe, and by the space of fortye dayes oftentimes shewed himselfe aliue, and was conuersant amongest his disciples, eating and drinking with them.

Mat. 28. b. 6. 9.
Iohn. 20. c. 14. &c. d. 19. &c. & 21. a. 1. &c.
Act. 1. a. 3. &c. and 13. e. 30. 31.
1. Cor. 15. a. 4. 5. &c.

Ma. VVas it not inough that by his death vvee obtaine deliuerance from sinne, and pardon?

Sch. That was not inough if wee consider eyther him or our selues. For if hee had

had not risen agayne hee could not bee thought to be the sonne of God, nor could haue bene our sauiour from death. But now rising from death to eternall lyfe, he declared the power of his Godhead, and hath shewed himselfe the conqueror of sinne and death, yea of the deuill himselfe.

Rom.1.d.4.& 6.a.4.b.9.10. & 8.a.1.2.&c. 1.Cor.15.d.26 g.54.&c. Eph.1.d.20.&c Phil.2.b.9 &c. Gal.2.d.19.20.

Ma. VVhat profite bringeth it to vs that Christ rose againe?

Sch. Manifold and diuers. For from thence commeth vnto vs an endeuour, vertue, and strength, to liue well and holily, wherby Christ endueth vs with righteousnesse, which before we lacked. And Christ by his resurrection, from death to lyfe, is become to vs the author of lyfe, for from thence haue we hope that our mortall bodyes also shall one daye be restored from death and rise agayn, for that he hath made vs partakers of his resurrection and life. For it cannot be, that Christe our head ryding agayne shoulde suffer as the members of his body to be consumed and vtterly destroyed by death

Rom.4.d.25. and 5.c.15.&c and 6.a.4.5.b. 11.12 &c. 1.Cor.15.c.20 &c. 1.Thes.4.d.14 &c.

Coloi.1.d.18. 2.Tim.2.b.11.

Ma. Proceede.

Sch. As the Scriptures doe teach that

Ro.6.a.4.&c. b.9.10.11.&c. Eph.5.d.23. Colos.3.a.1.2. &c.

Christ is risen for our righteousnesse: so do they also teach that we after his example should rise from the deadly workes of sinne, and live from henceforth vnto righteousnesse and holinesse: to the performance whereof Christe endueth vs with strength by the vertue and power of hys glorious resurrection.

Ma. VVhat folovveth in the Creede?

Mat.16.d.19. Luc.24.g.51. Act.1.b.9.10. &c.

Sch. He ascēded into heauen, & sitteth on the right hand of god the father almighty

Ma. Tel me hovv this is to be vnderstoode.

Ioh.12.b.8.& 16.b.10.c.16. d.28.and 20. d.17.

Sch. Plainely that Christ in his bodye ascended into heauen, wher he he had not afore bene in his body: and left the earth where afore hee had bene in his body.

Ma. Is hē then here in earth no more with vs?

Ioh.12.b.8.

Sch. He did himselfe foreshew vnto his Apostles, that they should not haue him alwayes with them, which is to be vnderstanded of his bodily presence. For in the nature of his Godhead, which filleth all thinges, both he euer was in heauen, and also with the same, & with his spirite is alway present in earth with his church & shal be present tell the ende of ỳ world.

Ioh.17.a.5. Mat.18.c.20. and 28.d.20. Ioh.14.c.18. and 16.b.7. Ro.8.b.9.&c.

Ma. Then are vvee not left vvithoute his helpe and protection though vvee haue not his bodely

presence.

presence.

Sch. No forsooth. For Christ sitting on the right hand of god, doth with his power, wisedome, and prouidence, rule, and dispose the world, moue, gouern, & order all thinges: and as he promised, hee sendeth downe his holy spirite from heauen into our hartes, as a moste sure pledge of his good wil, by which spirit he bringeth vs out of darcknes and miste, into open light, he giueth sight to the blindnesse of our mindes, he chaseth sorrow out of our harts, & doth cōfort and strengthen vs: & the same wil he do vnto the worldes end. Math. 28.d.18 Ioh.16.b.7.& 17.a.2.&c. Eph.1.d.20.& 4.b.8.&c. Phil.2.b.9.10. Colos.1.c.18. Apoc.11.d.15. Ro.5.a.5.& 8. a.4.5.b.9.&c.

Ma. Nowe as touching Christe what doest thou chiefly consider In his ascending and sitting at the right hand of his Father?

Sch. It was meete, that Christ whiche from the hyest degrees of honoure and dignitye, had descēded to the baleft estate of a seruaunte, and to the reproche of cōdemnation and shameful death, should on the other side, obtayne most noble glorye, and excellent estate, euen ỳ same that he had before: ỳ his glory & maiestie might in proportion answere to his baseneſſe and shame. Ep.1.d.20.& Phil.2.b.8.9. &c. Ioh.17.a.5.

Ma. VVhat profite take vve of his ascending into heauen, and sitting on the righte hande of his Father.

Sch. First Christe, as he had descended to the earth, as into banishment for our sakes, so when he went vp into heauen his fathers inheritance, he entred in our name, making vs a way and an entrye thether, and opening vs the gate of heauen, which was before shut against vs for sinne. Moreouer, he being present in the sight of God, and commending vs vnto him, and making intercession for vs, is the patrone of our cause, who being our aduocate, our matter can not quaple.

Iohn.14.2.3. &c.

Iohn.16.c.26. Rom 8.f.34. Heb.7.d.25.& 9.g.24. 1.Iohn.2.d.1.

Ma. But howe can vve followe his example in his ascending vp to heauen?

Sch. We oughte from henceforth to looke vp to heauen, and to raise vp our mindes and hearts thether, where Christ is at the righte hand of the Father: bending all our thoughtes and studyes vpon diuine, eternall, and heauenly thinges, and not vpon earthlye, worldly, and transitorye thinges.

1.Cor.15.f.47 48.&c. Colos.3.a.1.2. &c.

Ma. VVhat more?

Sch. We are furthermore taught, purely and sincerely, to worshippe Christ the

Psa.1.b.11.&c. c.16 17.&c. Mat.5.a.8.&c

Lord

Lord now raigning in heauen not with Ioh.4.c.20.
and earthly worship, traditions, or vaine &c.d.24.
inuentions of men, but with heauenlye
and very spirituall worship, such as may
best beseeme both vs that geiue it, and
him who receaueth it.

Ma. Now I would heare thee tell me shortly what thou hast learned of the last iudgement, and of the ende of the world.

Sch. Christe shall come in the cloudes Math.24.c.29.
of heauen, with most hye honorable and 30.31.and 25.
reuerend maiestie, wayted on and beset c.31.32.&c.
with the companye and multitude of ho- 1.Cor.15.g.52
ly Angels. And at the horrible sound, and &c.
dreadfull blast of trumpet, all the dead 1. Thes.4.d.16
that haue liued from the creation of the &c.
world, to that day, shall rise agayne with 2 Pet.3.c.10.
their soules, and bodyes, whole and per- &c.
fect: and shall appeare before his throne Ro.14.b.10.12
to be iudged, euery one for himselfe, to 1.Cor.4.2.4.5
geiue account of their life, whiche shalbe 2.Co.5.b.10.11
examined by the righteous, and seuere
iudge according to the truth.

Ma. Seing death is certainely appoynted for all men, how doest thou in the Creede saye, that some shall then be quick or aliue?

Sch. Saint Paule teacheth that they 1.Cor.15.g.52
which then shall remayne aliue, shall so- 1.Thes.4.d.17.

deuly be chaunged, and made newe, for the corruption of their bodyes being taken away, and mortalitie remoued, they shal put on immortalitie. And this chãge shal be to them in stead of a death, bicause the ending of corrupted nature shall bee the beginning of a nature vncorrupted.

1.Cor.15.g. 53.&c.

Ma. Ought the godlye in thinking vppon this iudgement, to be stricken and abashed with feare and to dread it, and shrinke from it?

Sch. No, but rather to conceaue great hope and comfort thereby. For he shall geue the sentence, which was once by the iudges sentence condemned for vs, to the end that we comming vnder the greuous iudgement of God, should not be condemned, but acquitted in iudgement.

Ro.8.a.1.c.15. d.7 3.g.38.39 2.Cor.1.b.7. Phil.3.d.20. Tit.2.d.13. 2.Pet.3.c.12.

The third part

Ma. Sithe then thou hast nowe spoken of God the father the creator, and of his son Iesus Christ the sauiour, & so hast ended two parts of the christian confession, nowe I would heare thee speake of the third part, what thou beleuest of the holy Ghoste?

Sch. I confesse that the holy Ghoste is the third person of the most holi Trinity, proceeding from the father, and the son, before all beginning. Equal to thē both, and of the verye same substaunce, and together

Math.28.d.19. 2.Iohn.5.b.7. and 15.d.26. & 16.b.7 and 20.f.22. Act.5.a.3.4.

gither with them bothe to bee honoured and called vpon.

Ma. VVhy is he called Holy?

Sch. Not onely for his owne holinesse, but also for that by him the elect of God and the members of Christ are made holy. For which cause, the holy scriptures haue called him *the spirit of sanctification*. Rom.1.a.4.& 15.d.16. 2.Thes.2.c.13. Tit.3.b.5. 1.Pet.1.a.2.

Ma. In what thinges doest thou thinke that this sanctification consisteth?

Sch. First we are by his diuine inspiration newly begotten, and therfore Christ sayde that wee muste be borne agayne of water and the spirit. Also by his heauenly breathing on vs, God the Father dooth choose and adopt vs to his children, and therefore he is worthely called *the spirit of adoption*, who is in our hearts as the seale of our election perswading and assuring vs, that Gods benefites throughe Christ are all ours. Ioh.3.a.5.6. Tit.3.b.5. Rom.8.c.15.d. 23. Gal.4.a.5.6. Rom.8.c.14. 15.&c. 1.Cor.1.d.22. and.5.a.5. Eph.1.c.13.14

Ma. Proceede.

Sch. The holy Ghost expoundeth and openeth the diuine misteries vnto oure mindes: and by his lighte the eyes of our Soules are made cleare to vnderstande them. By his iudgemente sins are either Ioh.14.b.17.d 26.& 16.b.13 & 20.f 22.23. 1.Cor.2.c.10. 11.d.13.15. Ephe.1.d.17. Rom.8.a.5.b. 9.&c.

pardoned, or relented. By his strength, sinfull flesh is subdued, and tamed, and corrupt desires are bridled, and restrayned. At his will, manifold giftes are distributed, among the godly.

Act.2.2.4.c.17 &c. 1.Cor.12.2.47 &c.

Ma. Hast thou any more to say hereof?

Sch. In the manifold and diuers discommodities, molestations, and miseries of this life the holye Ghost with his secrete consolations, and with good hope doth allwage, ease and comforte the griefes & mourning of the godly, which commonly are in this worlde most afflicted, and whose sorrowes do passe all humayne consolation: whereof he hath the true and proper name of *Paraclete, or the comforter*. And finally by his power, our mortall bodyes shall rise and be aliue againe. Briefly, whatsoeuer benefites are giuen vs in Christe, all these we vnderstande, feele and receiue by the works of the holye Ghost. Not vnworthely therefore we put confidence and truste in the author of so greate giftes, and doe worship and call vpon him.

Joh.14.b.16.d 26.& 15.d 26. and 26.a.7.

Rom.8.b.11. 1.Cor.12.2.4.7 &c.b.12.13.&c

The fourth part.

Ma. Now remayneth the fourth parte, Of the holy catholike Church: of the which I woulde

heare

heare what thou haſt to ſay.

Sch. I may briefly ſay that the Church is the body of Chriſt. 1.Cor.12.d.27 Eph.1.d.22.23 Coloſ.1.c.18.d 24.

Ma. Yea, but I would haue it ſome what more playnely and at large.

Sch. The Church is the bodye of the Chriſtian common weale, that is to vniuerſall number, and fellowſhip of all the faithfull, whome God throughe Chriſte hath before all beginning of time, appoynted to euerlaſting life. Rom.12.b.&c 1.Cor.12.b.12. 13.&c.c.20.d. 26. Eph.1.a.4.5.& 3.b.9.10. Math.25.c.34

Ma. VVhy is this poynt put into the Creede?

Sch. Becauſe if the Church were not, both Chriſt had dyed without cauſe, and all the thinges that haue bene hetherto ſpoken of, ſhoulde be in vayne and come to nothing.

Ma. Howſo?

Sch. Hotherto we haue ſpoken of the cauſes of ſaluation, and haue conſidered the foundations thereof, namelye, howe God by the deſeruing of Chriſte loueth vs and dearely eſteemeth vs: how alſo by the worke of the holye Ghoſte, we receaue this grace of God, wherunto wee are reſtored. But of theſe this is the onely effect, that there be a Churche, that is a companye of the godly, vpon whom theſe Math.10.c.18. Act.20.f.28. 1.Cor.12.b.12 13.&c. Eph.1.a.3.4.5 &c.d.11.&c.& 3.b.9.10.d.21. and 5.d.25. 2.Tim.3.d.15. &c.

benefites

benefites of God may be bestowed.

Ma. VVhy doest thou call this Church holy?

Sch. That by this marke it may be discerned from the wicked company of the vngodly. For all those whom God hath chosen, he hath restored vnto holinesse of life, and innocencye.

Ro.8.c.29.30
1.Cor.14.f.33
Eph.1.a.4.5.b
11.12.&c.

Ma. Is this holynes which thou dost attribute to the Church, alreadye in all poyntes perfect?

Sch. Not yet. For so long as we lyue a mortall life in this worlde (such is the frailtye of mankinde) wee are of verye weake strengthe, wholy to shun all kinde of vices. Therfore ꝑ holines of the church is not yet full and perfectly finished, but yet very well begon. But when it shalbe fully ioyned to Christe, from whō it hath all cleanerес, and purenes, then shal it be clothed with innocencye & holinesse in all poyntes ful & perfectly finished, as with a certain snowy white & most pure garmēt

Rom.8.f.26.
2.Co.12.b.5.9
1.Cor.13.c.9.
&c.

1.Cor.13.c.10
& 15.g.52.53
&c.
Eph.5.d.26.27
Apoc.19.b.8.
and 21.a.2.c.
20.11.&c.g.27

Ma. To what purpose dost thou call this Church Catholike?

Sch. It is as much, as if I called it *vniuersall*. For this company or assembly of the godlye is not pente vp in a certayne place or time, but it cōteineth the vniuersall number of the faithfull, that haue lyued,

Math.28.d.19
Act.2.a.5.9.b
10.&c.
1.Cor.12.b.12.
Eph.1.d.21.23
and 2.c.12.&c
& 4.a.4.5.&c.

ned, doe liue, and shall liue, in all places & ages, since the beginning of the world: that there may be one body of ꝑ Church, as there is one Christe, the onely head of that bodye. c.15.16. Colos.1.c.18.

Ma. Nowe woulde I heare thee tell, why after the Holy Church, thou immediatly addest, that we beleeue the Communion of Saynctes.

Sth. Wheras God hath them that worship him purely and sincerely in all countryes and places, and in all times and ages, all they thoughe seuered in distant times and places, are yet members most neerelye ioyned, and knitte togyther of one, and of the selfe same bodye, whereof Christ is the head. Such is the Communion that the godly haue with Christe, & among them selues. For they are moste nearely knitte togither in communitie of spirite, of fayth, of Sacraments, of prayers, of forgiuenesse of sinnes, of eternall felicitie, and finally of the benefites that God giueth his Church through Christ. And they are ioyned togither among themselues, in sincere loue, concord, & vnitye. And because this Communion of Saincte, can not bee perceyued by our 1.Cor.12.b.12 &c.c.20.&c. d.26.&c. Eph.4.c.15.16 Colo.1.c.18.& 1.d.19. Eph 4.a.3.4.c 15.16. Colos.2.d.19. Math.22.d.39 Io.13.d.34.35 Ro.12.b.5.&c. 1.Cor.10.f.24 &13.b.4.5.&c 2.Cor.11.f.28, 29. Gala.6.a.1. Phi.2.a.1.2.

seuses,

seuerts, nor by any natural kind of knowledge, or force of vnderstanding, as other ciuil communites, and fellowships of men may be: therefore it is here rightly placed among these things, þ are to be beleeued.

Ma. Is this Church vvhiche thou speakest of, a visible or inuisible Church?

Sch. Here in the Creede is properlye entreated of the congregation of those, whom God by his secrete election hath adopted to himselfe throughe Christe whith Church can neyther be seene with eyes, nor can continually be knowne by signes: Yet there is a Churche of God visible, or that may be sene the tokens or markes whereof hee hathe shewe and open vnto vs.

Ro.8.c.29 30. 33. Ep.1.a.4.5.&c. b.11. Colos.3.b.12.

Ma. VVhich be those tokens?

Sch. Whereseoeuer þ Gospell of Christ our Sauiour is sincerely taught, God by prayer truelye called vpon in the name of Christe, the holy sacraments are rightely administred, and discipline duelye vsed, there the company of Christian men and women assembled is a visible Churche of Christe.

Esa.55.b.10.11 Luc.24.c.47. Ioh.14.b.13. 14.and15.c. 16.&16.c.23. Ro.10.b.8.9. 1.Cor.11.d.20 21.23.&c. Math.18.c.16. 17.d.19.20.& 28.d.19.

Ma. Are not then all they that be in this visible Church, of the number of the elect to euerlasting

lyfe?

lyse?

Sch. Many by hypocrisie and counterfayting of goodlinesse doe ioyne themselues to this felowshippe, whiche are nothing lesse then true mẽbers of ỹ church. But for as much as where soeuer ỹ word of God is sincerely taughte, and his Sacramentes rightly ministred, there are euer some appointed to saluatiõ by Christ we count all that whole companye, to be the Church of God seing also that Christ promiseth that himselfe will bee present with two or three that begathered togither in his name. Math.13.c.19. &c.d.25.&c. f.47.&c. Esa.55.b.10.11 Math.28.d.19 &c.as aboue. Math.18.c.19. 20.

Ma. VVhy doest thou after the Churche make mention also, of The forgiuenesse of sinnes?

Sch. Firste because the keyes, wherewith heauen is to be opened and shutte, that is, that power of byndyng and loosing, of reseruing and forgiueing of sinnes, which standing in the misterye of the word of God, is by Christe giuen and committed to the Church, and properlye belongeth vnto the Churche. Secondly, because no man obteyneth forgiuenes of sinnes, that is not a true member of the Church which is the body of Christ, that is, Math.16.c.18. 19.and 18.c. 17.18. Ioh.20.22.23. 1.Tim.3.d.15. Math.24.b.11. Ioh.15.a 4.5. &c. Col.2.d.18.19

is, such a one as doth not earnestly, godlily, holily, yea and continuingly, and to the end embrace and maintaine the common felowship of the Church.

Ma. Is there then no hope of saluation out of the Church?

Sch. Out of it can be nothing but damnation, death, and destruction. For what hope of life can remayne to the members when they are plucked a sunder, and cut of from the head and body?

1 Ioh.1.5.2.4.5. &c. Col.2.d.18.19 2.Tim.3.d.15.

Ma. What meanest thou by this word forgiuenes?

Sch. That the faithfull doe obteyne at Gods hand pardon of their offences: for God for Christes sake who hath satisfied for sinnes, freely forgiueth all that beleue in him, their sinnes, and deliuereth them from iudgement, damnation, and payne due for the same.

Psal.32.a.1.2. Ioh.3.c.16.17 Ac.13.f.38.39 and 26.d.18. Rom.3.d.24. 25.28 Eph.1.b.7. Col.1.c.13.14

Ma. Can not we then with godly workes satisfie God, & by our selues merite pardō of our sinnes?

Sch. Christ alone by the suffering of his paynes, and with his death wherewith he hath payed and performed the pnealty of our sinnes, hath satisfied God. Therfore by Christe alone we haue accesse to the grace of God. We receiuing this benefite of his free liberalitie and goodnes, haue

As aboue, and Esa.53.a.4.5. Rom.5.b.8.10 Gal.2.c.16. Col.1.c.20.21 2.Ti.1.c.9.10. Heb.9.d.14.15

haue nothing at all to offer or render agayne to him by way of recompence.

Ma. Is there nothing at all to be don on our behalfe that vve may obtayne forgiuenes of sinnes?

Sch. The Lorde promiseth that he will pardon sinners if they repent, if they amende and turne their heartes from their naughtye liues vnto him. Wherefore repentaunce and amendment of life are necessarye on our part, that we may obtain remission of our sinnes past. Iere.18.b.8. Ezech.3.d.11. e.30.31.32.& 33.c.14.&c. Math.4.c.17. Luk.5.f.32. Psal.32.a.3.4 and 51.a.3.4. Pro.28 c.13. Luc.15.d.18.2 1.Ioh.1.d.8.9,

Ma. How many partes be there of repentance?

Sch. Firste wee ought to acknowledge and confesse our sinnes before God, and to be hartily sorye, and ashamed that we haue offended his maiestie: and earnestly to hate, and vtterly to abhorre sinne. This sorrow some call contrition. Psal.6.b.6.7, and 31.b.9.10 a,58,a,3,4, &c,b,8,&c,c, 17.18,&c,a, 51,c,17, 1,Cor,11,g,31 2,Cor,7,c,9, 10,11.

Ma. VVhat more?

Sch. Least the greatnes of sorow should bring vs vnto desperation, our mindes are comforted by faith, whiche doth put vs in good and certayne hope of obteyning pardon of our sinnes at Gods hand through Christe our Sauiour. And this is that we professe, that we *beleeue the forgiuenes of sinnes.* Math,27,a,3, 4,&c, 2,Cor,2,b,6, 7,8. Lu,7,f,38,g,5 &c,&15,d,18 20,21,and18, c,23,24,&23 d,42,43,and 24,c,4, Act,2,c,37.38 and 3,d,19,& 26.f,30.31.

Ma. 1,Tim,1.c.15,16

Ma. Is man able in this feare, and these harde distresses, to deliuer him selfe by his own strength?

Psal.23.a.3.& 30.b.10.& 51 b.7.8.10.11.12 & 80.a.3.b.7. c.18.&c. Act.11.c.18. 2.Cor.1.a.7.4. 2.Thes.2.d.16 27. 2.Tim.1.d.25.

Sch. Nothing lesse. For it is only God which strengthneth man, despeiring of his owne estate, rayseth him vp in affliction, restoreth him being in bitter misery, and by whose grace the sinner cōceaueth this hope, mind, and will that I spake of.

Ma. Now rehearse the rest of the Creede.

Mat.22.d.30. Ioh.11.c.25. 26.&c. 1.Cor.15.the whole.

Sch. I beleeue the resurrtction of the body, and life euerlasting,

Ma. Because thou haste touched somewhat of this before in speaking of the laste iudgemente, I will aske thee but a fewe questions: whereto or why do we beleeue these thinges?

Sch. Although we beleeue ỳ the soules of men are immortall, and euerlasting, yet if we shoulde thinke that our bodyes shoulde by death be vtterly destroyed for euer, then must we needes be wholy discouraged, for that wanting the one parte of our selues, wee shoulde neuer entirely possesse perfect ioye, and immortalitie: we do therefore certainly beleeue, not only that our soules when we depart out of this lyfe, being deliuered from the felowship of our bodyes, do by and by flye vp pure and whole into heauen to Christe:

2.Cor.15.c.14 18.19.

Luc.16.c.22. and 23.f.43.

Rom.8.b.11. 1.Cor.15.f.42 &c. g.53.&c. Phil.3.d.21.

but

but also that our bodyes shall at lengthe be deliuered from all corruption, restored to a better state of lyfe, and ioyned again to their soules, being made glorious like to ỹ body of Christ. And so we shal wholy be made perfectly and fully blessed, enioying eternall life, and endlesse felicity.

Ma. Then thou thinkest that death of the body ought not to be feared of the godly.

Sch. Yea forsooth, for we are throughly perswaded that death is not a destruction ỹ endeth and consumeth all things, but a guide for vs to heauen, that setteth vs in the waye of a quiet, ealye, blessed, and euerlasting lyfe. In the places aboue noted, & Lu. 23. f. 43. Io. 11. c. 25. &c Phil. 1. c. 21. 23 &c. Apoc. 14. d. 13

Ma. Nowe thou hast declared the Creede, that is, the summe of the Christian faith, tell me, what profite get we of this faith?

Sch. Righteousnesse before God, by which we are made heires of eternall life. Rom. 3. c. 21. 22 &c. Ga. 2. c. 16. &c.

Ma. Doth not then our own godlinesse toward God, and leading of our life honestly and holylye among men, iustifie vs before God?

Sch. Of this we haue sayde somewhat already after the declaring of the lawe, & in an other place to this effect. If any mā wer able to liue vprightly according to the precise rule of the lawe of God he Ro. 7. c. 14. &c. & 8. a. 3. and 4.

a.5.& 11.a.6. Gala.2.c.10. & 3.b.10.&c. should worthelye be counted iustified by his good workes. But seing we are almost farre frō ꝑ perfection of lyfe, yea & be so oppressed with conscience of our sinnes, we must take an other course, and find an other waye howe God maye receaue vs into fauour, then by ourowne deseruing.

Ma. VVhat vvay?

Lu.18.c.11.12. 13.14. Ro.3.d.24.&c and 4.a.4.&c. c.16. Eph.2.a.4.5. 2.Tim.1.b.9. Tit.3.b.4.5. *Sch.* We muste flee to the mercy of God wherby he frely embraceth vs with loue, and good will in Christe, without anye our deseruing, or respect of workes, both forgiuing vs our sinnes, and so giuing vs the righteousnesse of Christe by fayth in him, that for the same Christes righteousnesse, he so accepteth vs, as if it were our owne. To Gods mercye therefore through Christe, we ought to impute all our iustification.

Ma. Howe do vve knovv it to be thus?

Rom.4.b.9.11. 2.14.16.d.20. 21. Gal.2.c.16.d. 20.and 3.b.11 Heb.10.g.38. &c. *Sch.* By the Gospell, which conteineth the promises of GOD, by Christe, to the which when we adioyne fayth, that is to say, an assured perswasion of mind, and stedfaste confidence of Goddes good will, suche as hath bene sette out in the whole

whole Creede, wee doe as it were, take state and possession of this iustification that I speake of.

Ma. Dost thou not thē say, that fayth is the principall cause of this Iustification, so as by the merit of faith vve are coūted righteous before God?

Sch. Ma: For that were to set faithe in the place of Christ. But the springhead of this iustification, is the mercy of God which is conueyed to vs by Christe, and is offered to vs by the Gospell, and receaued of vs by fayth, as with a hande. And so faith is not the cause, but the instrument of iustification, for that it embraceth Christ, which is our iustification, coupling vs wyth so straite bond to him, that it maketh vs partakers of all hys good thinges. Eph.1.2.4.5.& &c.& 2.2.4.&c Tit.3.b.4.5.6. Mar.1.b.14.15. Iohn.1.b.12. Ro.3.d.22.&c and 4.c.16.d. 19&c. 1.Cor.1.d.30. He.9.d.14.&c.

Ma. But can he that heth thys fayth lacke good vvorkes?

Sch. Ma: For by faythe wee receiue Christe vnto vs. And he dooth not onelye set vs at libertye from sinnes and death, and make vs at one with God, but (also with the diuine inspyration and vertue of the holy Ghost) dooth regenerate and newely forme vs to the endeuour of innocencye and holinesse, which we call Ro.6.2.4.and 7.b.6.& 8.2.1 &c.b.9.10.&c 2.Cor.5.d.17 Eph.2.c.15.& 4.d.23.24. Colo.3.b.9.10

newneſſe of lyfe.

Rom.5.a.1.2. 1.Cor.13.a.2. Eph.3.c.17. Iacob.2.d.20. 1.Pet.1.d.19.21 &c.

Ma. Thou ſayeſt then that iuſtich, faith, & good workes, do naturally cleaue togither and therfore ought no more to be ſeuered, then Chriſt the author of them in vs, can be ſeuered from himſelfe.

Sch. It is true.

Ma. Then this doctrine of fayth doth not withdrawe mens mindes from godlye vvoorkes and dutyes?

Pſal.1.a.3. Mat.7.c.17.18 & 12.d.33.35. Rom.6.a.1.2.3 4.&c. Gal.5.a.6. Eph.3.c.17.&c Coloſ.2.a.6.7 Tit.3.c.8.

Sch. Nothing leſſe. For good workes doe ſtand vpon faith, as vpon their roote. So farre therefore is faithe from withdrawing our hearts from liuing vprightly, that contrariwiſe it doth moſte vehementlye ſtirre vs vp to the endeuoure of good life: yea and ſo farre that hee is not truely faythfull, that doth not alſo to his power, both ſhunne vices, and embrace vertues, ſo liuing alwayes, as one that looketh to giue an account.

Ma. Therefore tell me playnly hovv our works be acceptable to God, and vvhat revvardes bee giuen to them.

Deut.4.a.1.2. & 5.d.31.32. &c. Mar.7.b.6.7 8.9.and 10.c. 37.19.

Sch. In good workes two thinges are principally required. Firſte that we doe thoſe workes, that are preſcribed by the lawe of God, ſecondly that they be done with the mind and faith whiche God requireth.

quireth. For no doinges, or thoughtes enterprised, or conceaued without fayth, can please God.

Ioh.14.b.15.c 11.23.and 15. b.10. Ro.9.f.31.32. and 14.d.23. Heb.11.b.6.

Ma. Then if we both doe suche good wworkes, and with such minde and faith, as God requireth, why shoulde wee not bee righteous by our good wworkes?

Sch. Righteousnesse, that is to be allowed before God the Iudge, ought to bee thoroughly perfect, and in all poynts to agree with the rule of Gods Lawe: but our workes, euen the beste of them, doe swarue farre from Gods law and iustice, & are many waies to be blamed and condemned: Wherefore we can in no wise be iustified before God by our workes.

Luk.18.c.13. 12.14. Rom.3.c.20. and 4.a.2. Iob.4.d.18.19 & 15.b.14.15. 16.& 25.b.4. 5.6. Esa.64.b.6. Psal.143.a.2. Gal.2.c.16.

Ma. Doth not this doctrine withdraw mes minds from the dutyes of godlines, and make them slacker and slower to good woorkes, or at least lesse chereafull, and ready to godlye endeuours?

Sch. No: For we are taught by the holy Scriptures that as our sinnes doe dishonour God, so doe our good workes serue to the setting forth of his glory: no dreade of hell therefore, and of damnation: nor hope of heauen and all ioyes ought to stay vs from sinne, or to moue vs to vertue, so much as the feare of dishonouring

Math.5.b.16. 1.Pet.2.c.12.

the maiestie of God, and the desire of his glory which ought aboue all thinges to be moste precious vnto vs. For as it is the greatest horror and mischiefe of sinne that God and his holy worde are therby dishonored, so doth the honor and excellency of vertue stand herein, that God is thereby glorified. Further, good workes do profite our neighbor, both in deede, & by good example: and they do, as certain testimonias, assure vs of Goddes good will toward vs, and of our loue & kindenesse agayne to God warde, by keeping his commaundements, and they be witnesses of our faith, and so consequently of our saluation. Wherefore we may not say that good workes are vnprofitable, or done in vayne, and without cause, for that we obtayne not iustification by thē.

Rom.2.d.14. 2.Tim.6.2.1. Tit.2.2.5. 1.Pet.2.2.2.

Math.5.b.16. 1.Pet.2.c.12. Math.12.d.33. &c. Ioh.14.b.15.c. 21.23 and.15. b.10. Phil.1.b.12. 1.Pet.1.c.9.10. &c.

Ma. But howe can our good vvorkes vvhiche thou sayest are vnperfect, euen the beste of them, please God, vvhose iustice is perfectnes it selfe?

Sch. It is faith that procureth Goddes fauour to our workes, while it is assured that he will not deale with vs after extremitie of lawe, nor call our doinges to exacte account, neither will vse the seuerity

Ro.9.f.31.32. Gal.5.a.6. Heb.11.4.6. &c, the whole Psal.130 a.3. and 143 a.2.

rity of his iustice in weighing of them, but pardoning all their vnperfectnesse, wil for Christes sake and his deseruings, account them for fully perfect.

Ma. VVhereas then God dooth by faithe both geue vs iustification, and by the same faith alloweth and accepteth our vvorkes, tell me, doest thou thinke that this faith is a qualytie of nature, or the gift of God?

Sch. Faith is the gifte of God, and a singular and excellent gift. For God instructing vs with his worde, and lightening our mindes with his holy spirite, maketh vs apte to learne, and beleeue those thinges that otherwise woulde be farre from entring into capacitye of our dull wittes, and weake faith. These thinges the Apostles vnderstanding, do pray the Lorde to encrease their faith. Math.16.c.17. Mar.9.c.23.24 Io.9.g.38.39. 1.Pet.1.d.21. Luk.24.c.24. 27.g.45.46. Ro.10.b.8.6. 14.d.16.17. Colos.1.b.2. 2.Tim.2.a.7. Luc.17.a.5.

Ma. Thou hast in good time made mention of prayer: For novv thou hast ended the declaratiō of the lavve of God, and of the Creede, that is to say, of the Christiā confession of faith, it folovveth next to speake of praier, and of thankesgiuing. In declaring of prayer therefore, vvhat order shall vve folovv? The thirde principall part of prayer.

Sch. This order, maister, if it so please you: first to shew, who is to be prayd vnto:

Secondly, with what affiance: Thirdly, with what affection of hart: And fourthely, what is to be prayed for.

Ma. First then, tell me vvho (as thou thinkest) is to be called vpon.

God alone to be called vpō.

Sch. Surely none but God alone.

Ma. VVhy so.

Psa.17.b.7.&c and 28.& 46. and 78.& 104 and 107. the whole, and in infinit places.

Sch. Because our health, lyfe, defence, saluation, and al good things do remaine in Gods hand and power, it is mete that we aske all needefull thinges of him, and in all distresses flye vnto his helpe.

Ma. VVhy may vve not call vpon Sayntes, and other holy persons, which are departed out of this life, or vpon Angels?

Psal.50.c.15. and 89.b.26. Io.16.c.23.24 Esa.48.b.11.

Sch. For that God himselfe requireth our inuocation vpon him onely, as being the peculiar and proper worshipping belonging to his maiestie, which we maye not giue to any other.

Ma. VVhat more.

Sch. If we shoulde in prayer call vpon any other, sauing God onely, we shoulde doe it withoute the warrante of Gods worde, and consequently without faythe, which resteth vpon Gods worde: & therefore so to doe, were sinne agaynst God, and no seruice of God.

Rom.10.b.8.c. 14.d.16.17.& 14.d.23. Heb.11.b.6.

Ma.

Ma. Nowe followeth next to declare with what confidence wee wretched mortall men, that are so many wayes vnworthy, ought to call vpon the immortall and most glorious God.

Sch. We doe not proudly come before God with our prayer, as thoughe wee of our selues were worthy to be heard: but knowing our owne vnworthinesse, wee come in the name of Christ our mediator, by whose intercession wee truste to haue accesse to the maiestie of God, and to the obteyning of his fauour. Psal.79.b.8.9. Dan.9.c.18. Iohn.14.b.13. & 16.c.23.24. Eph.2.d.18. 1.Tim.2.b.5. Heb.4.d.14.16 & 10.d.19.22.

Ma. By what means conceauest thou this truste, that thou speakest of?

Sch. I do beleeue the promises of God made to vs by Christ in the holy Scriptures, that whatsoeuer we aske with faith of God the father in Christes name, wee shall obtayne, so far as is expediēt for vs. Mat.21.c.21.22 Mark.11.d.22. 23.24. Ioh.14.b.13. & 15.c.23.24. Heb.10.d.19. 22.23. Iacob.1.a 6.7 and 4.a.3.

Ma. Now tell me with what affection of hart we must pray vnto God.

Sch. If we doe feele in our mindes the griefe of our miseries, and sinnes that do oppresse vs, as we ought to do, it can not be, but that we shall haue greate desire of deliueraunce from that griefe, and so with most feruent affectiō, shall we make sute to God for his helpe, with all prayers Psa.6. and 38. the whole, & 50.c.15.&124 the whole. Ro.7.d.18.&c & 8.d.22.23.e 27.& 12.c.12. 2.Cor.3.b.4.5 Iu.18.a.1.3.7. Eph.6.c.18. Colos.4.a.1. 1.Tim.2.a.1.

ers and supplications.

Ma. Is it not then ynough to pray with tongue and voyce alone?

Sch. God hath promised that hee wyll be neare to helpe them onely, that cal vpon him truely, that is with their hearte, and that their prayers doe please him: wherefore it is also necessary that we doe knowe the language wherein we make our prayers, that our tongue, and minde may goe to gither.

Psa.34.c.15.& 145.c.18.19. 2.Cor.14.b.7. c.14.15.

Ma. Is it lavvfull to aske of God, what soeuer commeth into our mind to desire?

Sch. God forbydde that we Christians shoulde aske of God in Christes name, any thing contrarye to the wyll of God, and our Sauiour Christ, and vnmeete for God to graunt, and hurtfull for vs to receiue. Wherfore lest we shoulo in prayer be caried rashlye by our owne affections, Christ himselfe hath prescribed a forme and rule, after the wich our prayers ought wholye to be directed.

Math.7.b.11. and 20.d.22. Ier.16.c.23.24 Iacob.4.a.3. 1.Ioh.5.c.14. 15.

Ma. VVhat rule and forme is that?

Sch. Euen the same forme of prayer, which the heauly scholemaister appointed to his disciples, and by them to vs al: wherein hee hath touched in very fewe

Math.6.b.9. 10.&c. Luc.11.a.2.&c

poyntes

poynts all those thinges that are lawfull to be asked of God, & behouefull for vs to obteine: which prayer is after the author thereof called *the Lordes prayer.* If therfore we will folow ẏ heauēly teacher w̄ his diuine voice saying before vs truely we shall neuer swarue from the righte rule of praying.

Ma. Rehearse me then the Lardes prayer.

Sch. When ye will pray (saith ẏ Lord) say thus: *Our Father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread, And for giue vs our trespasses, as we forgiue them that trespasse aginste vs. And leade vs not into tēptation: but deliuer vs frō euil. For thine is the kingdome, and the power, and the glory, for euer amen.* Mat. 6. b. 9. &c Luc. 11. a. 2. &c

Ma. Doest thou thinke that vve are bound euer so to render these verye wordes, that is not lavvfull in one word to vary from them?

Sch. It is no doubte but that we maye vse othet wordes in praying, so that wee swarue not from the meaning of thys prayer: & do pray to God w̄ such affiance and affectiō, as I haue before spoken of. This is euidēt by the boke of Psalmes and other prayers conteyned in the holy scriptures.

Ma.

Ma. Howe many partes hath the Lords prayer?

Sch. It conteyneth sixe, or as some deuide it, seuen petitions, but in the whole there are but two partes. Whereof the first belongeth onely to the glory of God and conteyneth the three former petitiõs: The second, which conteyneth the three or foure later petitions, belongeth properly to our commoditie and profite.

The partes of the Lordes prayer.

Ma. VVhy doest thou speake so dyrectlye vnto God in thy prayer, saying, Our Father?

Sch. For that I speake, not as to one absent, or deafe, but I call vpon God our father, and pray to him as to one that is present, being surely perswaded, that hee heareth me, when I pray. For els in vain should I craue his helpe.

Psal. 33.b.13. 14. and 34.c. 15. 17. 18. and 94.b.9.10.11. and 139.a.1. 2. &c. and 145. c.18.19.

Ma. Let vs somevvhat diligently examine euery vvord. VVhy Doest thou call God Father?

Sch. For that sure truste of obteining is the foundation of right praying, as hath before bene declared, it was Gods will that we should call vpon him by the sweetest name of *Father*, that we might haue boldnesse to goe with him, and in hope of his helpe, euen as children do vse to deale with their father: yea & with farre better hope then anye children can haue

Mat. 21.c.21.22 Mar. 11.d.22. 23.24. Io. 16.e.23.24 Heb. 10.d.19. 22.23. Iacob. 1.a.6.7. Ro. 8.c.15.16. Gal. 4.a.6.

Mat. 7.b.7.11. Luk. 11.b.9.13

of

of their naturall father: howe much God our heauenly father in habilitie, goodnes and readinesse to helpe vs exceedeth all earthly fathers.

Ma. VVhat els doth the name of Father teach vs?

Sch. That we come to prayer, with y loue, reuerence, and obedience, which is due to the heauenly father from his children, and that we haue such minde as becommeth the children of God. Malac.1.b.6. Mat.26.d.39. 42.

Ma. VVhy dost thou call God our father in cõmon, rather then seuerally thine owne father?

Sch. Euery godly man may, I graunt, lawfully call God his owne. But suche ought the deare loue among Christians to be that euerye one should haue regard to the common profite of all: for whiche cause in all this prayer nothing is priuately asked, but al the petitiõs are made in the common name of all. Psal.22.a.1.2. Rom.1.a.8. 1.Cor.1.a.3. Ro.12.b.4.5. c.10.d.16. 1.Cor.10.f.24. and 13.b.5.& 12.b.12.&c.& 21.&c.d.25. 26.&c.

Ma. VVhat more?

Sch. The rich & great men are taught not to disdayne men of poore and simple state, but regarde them as their brethren, whom God accepteth to the honour of his children. And agayne the poore and seely Malac.1.b.1.& Iohn.8.2.4. Eph.4.5.26. Iac.2.a.1.2.3.5 De.10.c.17.&c Psa.10.c.17.18 and 68.a.5.6. &146.b.6.7.8

seely persons, which are most despised in this worlde, maye yet in the meane tyme relieue them selues with this comfort, ỹ in heauen they haue all one most mighty and most louing father.

Ma. VVhy doest thou saye that God is in heauen?

Sch. For that I beleeue that God, raigning in eternall and hielt felicitie, possesseth the tower of heauen, and therewith also holdeth the gouernance of al things, and is ech where present, seeth, heareth, and ruleth all thinges.

Psal.11.b.4.5. &c.and 20.b. 6.and 33.b.13 14.and 113.a.4 5.6.& 115.a.3.

Ma. VVhat more?

Sch. We are withall admonished not to alke any thyng vnmeete for God, but as speaking to our heauenlye father, to haue our hartes rayled frō earth & despising earthlye thinges, and thinkeing vpon thynges aboue and heauenlye contynuallye to aspire to that moste blessed felicitye of our father, and to heauen, as our inheritaunce, by our heauenly father, through Christ our Sauiour.

Col.3.a.1.&c.

Rom.8.c.17. Ep.1.c.14.d.18 Heb.9.d.15. 1.Pet.1.a.3.4.

Ma. This then so happy a beginning and entry of prayer, being now opened vnto vs, goe to, rehearse me the first petition.

Sch. First we pray that *Gods name be halowed*

halowed.

Ma. VVhat meaneth that?

Sch. Nothing els but that the name of God be made knowne to mortal men, and that his prayse and glorye be euery where magnified, here in earth, as it is meete to be. And that the names of all fayned Gods being vtterlye abolished, the onelye diuine name and maiestie of God the heauenly father be had in honor, and called vpon with pure mindes by men of all ages, countryes, and partes of the worlde.

Iosua.24.c.14 d.23. Psal.89.2.5.6. &c.& 96.2.1.2 3.&c.& 97.b. 7.9 & 113.& 115.& 135.& 145.the whol. Ioh.4.c.23.24 Ro.1.c.23.and 11 c.36.& 16. d.27. 1.Cor.10.g.31 Eph.3.d.20.21 1.Tim.1.d.17.

Ma. VVhat more?

Sch. We praye that the holy name of GOD bee not euill spoken of, for our faultes, and as it were dyshonoured thereby: but rather that his glorye bee by our godlynesse towarde GOD, and goodnesse towardes men euerye where magnified.

Esa.52.2.5.6. Ezec.36.d.20 21. Rom.2.d.24. Math.5.c.16. 2.Thes.1.d.11. 12.

Ma. Goe forwarde.

Sch. Secondly, we pray that Gods kingdome come, that is, that he suffer not the diuine truthe of his worde, and Gospell of Christ, whereby he raigneth in good and Godly mens hartes to lye hidden in darkenesse.

Math.9.d.38. and 24.b.14. & 28.d.19.20 Luk.4.c.18.19 10.17.c.17.20. 2.Cor.3.d.15. 16. and 4.2.2. 4.&c. Eph.6.c.18.19

2.Thes.3.a.1.2 Matth.13.d.25. e.38.39.& 15. a.2.3.5.6.&c. Mark.7.a.3.4 &c.b.7.8.9. &c. Iohn.16.a.2.3 &c.and 17.b. 14.15.

darkenesse, but that it daily more & more be made manifest and well knowne to all men, being instructed with the heauenly doctrine of the same. And that he woulde resiste and ouerthrowe the craft and violence of Sathan and wicked men, that laboure to darken the truth with lyes, or to oppresse and roote it out by crueltie.

Ma. Say on.

Ioh.16.c.13. Ephe.3.d.21.

Sch. We praye that God by his holye spirit would illuminate, and gouerne the heartes of all such as be of his Church, wherein he raigneth specially as in his kingdome: and that he woulde strengthen them with his ayde & power, as his souldiers, that they may earnestly fyghte agaynst, and subdue the deuill, the world, and the lustes of the flesh, to the enlarging of his kingdome here vpon earth. And that lastly all his and our enemies, being vtterly troden downe, God maye gloriously raigne and triumph ouer all: and we by Christ may finally as his children and heires be made partakers of his euerlasting kingdome.

Ma. What folowyth next?

Sch. That Gods will be done. For it is

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the duetie of children to frame their life according to the will of their fathers, and not contraywise the parentes to conforme themselues to their will of the childre. Psal. 40.b.8, Mar.26.b. 39. Ioh. 5.d. 30,& 6.d.38. Ephe.6.a.1.

Ma. Whereto doest thou adde, that Gods wyll may be done in earth as it is in heauen?

Seb. Whereas the mindes of earthlye men, burning with lustes, are commonly caried to desire and to doe those thinges þ most displease god, we pray that he will with the mouing of his holye spirite, so change and fashion all the willes of vs al to that will of his maiestie, that we maye will or wyshe nothing that his diuine will misliketh. Rom.8.a.1.5. 7.&c. Rom.8.a.1.5. b,9.11.&c.c. 14.15.&c. 1.Cor.2. c.12. &c.&.3.d.16.

Ma. Proceede.

Seb. We pray also that whatsoeuer we perceaue to betyde vs by his will, wee may receaue and suffer it, not onely with contented, but also with gladsome harts. And that after the example of his angels, those heauenly spirites, and of his excellent creatures the Sunne, Moone, and Starres, sette before our eyes in heauen for like example of obedience to Gods will, all we in earth may be in all thinges likewise seruiceable and obedient vnto Act.21.c.14. 1.Pet.3.d.17. and 4.c.12. 13.&c. Psa.19.a.1.&c. and.91.b.11. &c and 103. d.20.&c and 104.a 4 and 135.b.7.&c. and 136.b.7. 8.9. Heb.1.b.6.7.d 14. Apoc.7.c.11. &c.and.19.b. 10.and.22.c9

his maiestie: þ as in heauen, so in earth ther be no rebellion, nor repining against God holy will.

Ma. VVhat more?

Sch. Seing that God hath in his holy Scriptures, expressye declared his will, which he hath playnely notified by geeuing them the name of his testament or last wyll, they that varye from the meaning of the Scriptures, surely do manifestly depart from the will of God.

Deut. 4. a. 2. & 5. c. 32. and. 28. b. 14. Math. 7. c. 21. &, 12, d, 50. & 15. a. 3. &c. 2, Cor, 3. b. 6. c. 14, Gal. 3. c. 15. 17.

Ma. Now thou hast well aunswered touching the first perte of the Lordes Prayer, which parte conteyneth these three pointes that belong onely to the glory of God: I thinke it good for vs to goe forward to the second parte, which properly concerneth thinges profitable for our selues.

Sch. The first poynt of the second part is, *Giue vs this day our dayly bread.*

Ma. VVhat doest thou meane by the name of bread?

Sch. Not onely those thinges that minister vs foode and apparell, but also all other thinges vniuersallye that are nedefull to the mayntayning, and preseruing of our life, and the leading of it in quietnesse without feare.

Psal. 104. c. 15. d. 27. and, 105 b, 9. 10. 11. &c. &. 144. c. 10. 11. &c. &, 145. c. 14. 15. 16. &c

Ma. Is there anye thing els wherof this woorde Bread, doth admonish vs?

Sch That we seke not and gather together curiously daintye thinges for banketting, or precious appatell, or sumptuous houshold stuffe for pleasure, but that we despising delecacies and excesse, bee contented and satisfied with little, temperate, and healthfull dyet, & with meane and necessarye apparell. Pſa.78.c.8.&c d.29.30.&. 106.c.14.15. Ma.6.d.25.&c Lu.16.9.19.&c 1.Cor.10.b.6. 1.Ti.6.b.7.8.9 Heb.13.a.5.

Ma. Howy doest thou call bread thine, whyche thou prayest to haue giuen the of God?

Sch. By Gods gifte it becometh ours, when he liberally giueth it for our dayly vses, though by right it be not due to vs. Mat.7.b,7.8 1.Cor.4.b.7. 1.Tim.6.d.17. Iacob.1,c.17,

Ma. Is there anye other cause why thou calleſt it Thybread?

Sch. By this woord we are put in mind that we ought to get our lyuing with our labour or by other lawfull meane, & that being therewith contented, we doe neuer by couetousnesse, or fraude, seeke anye thing of other mens. Gen.3.d.18. Ephe.4. d. 28. 2.Thes.3 b8.c. 10.11.12.

Ma. Seing GOD byddeth vs to get our lyuing by our owne labour, why doest thou aske breade of him?

Sch. Because that in vayne shall wee wast all the course of our life, in toyle of Pſa.127.a.1.

bodye, and trauell of minde, vnles it please
1.Cor.3.b.7. God to prosper our endeuoures.

Ma. Thinkest thou that rich men also vvhiche haue flowing plenty and store of all thinges, must dayly craue bread of God?

Deut.8.a.3. Pſal.34.b.9. 10.and.78.d. 29.30. Luc.1.e.53. 4.a.4.and.12. c.15. 1.Tim.6.d.17. Apoc.3.d.17. *Sch.* In vayne shall we haue plenty of all thinges, vnlesse God by his grace doe make the vse of them healthfull to vs for the maintenaunce of our life. For vvhych cause, euen after supper, we pray to haue the dayly meate, which we haue already receaued, to be giuen vs of God, that is to saye: To be made lifefull and healthfull to vs.

Ma. VVhy be added these vvordes Daylye, and this day?

Math.6.d.25. &c.e.34. Luk.12.g.41. Phil.4.b.6. 1.Ti.6.c.9.10. 1Pet.5.b.7. *Sch.* That we auoyding all carefull couetousnesse, and doing diligently our duty, should dayly crave of our most liberall Father that, which he is ready daylye to geaue vs.

Ma. Goe forvvard to the rest.

Sch. Now followeth the fifth petition, wherein we pray our father *to forgiue vs our trespasses.*

Ma. Is this asking of forgiuenes, necessarye for all men?

Pſal.14.a.1.3& 53.a.1,2,3. *Sch.* Yea, for as much as there liueth

no

no mortall man, that doth not oft slippe in doing of his duetye, and that doth not ofte and grieuouslye offende God. They therfore that do not confes that they haue sinned, nor doe craue pardon of their defaultes, but with that Pharisie doe glory in their innocency, and righteousnesse before God, or rather agaynst God, they exclude themselues from the felowshippe of the faithfull, to whom this forme of prayer, is appoynted for them to followe, and from the hope of forgiuenesse of sins, which onelye remayneth in the mercy & goodnesse of God throughe Christe. For this is that whiche Christe sayth, that hee came into this world not to call the righteous, but sinners to repentaunce.

Rom. 3.b.10 11.&c.d.23. Ioh.8.a.7. Iac.2.b.10.11 1.Ioh.1.b.8. 10.

Luc.18.b.9.11 &c.c.13.14.

2.Co.5.c.15.d 18.&c. 1.Ioh.1.c.7.d. 9 and.2.a.1. 2.b.12. Math.9.b.13. 1.Tim.1.c.15.

Ma. VVhy is there a condition added?

Sch. It is moste reasonable that wee should praye that God woulde so forgiue vs, *as we forgiue them that trespasse agaynst vs.* For vnles other do find vs readye to forgiue thē, & vnlesse we in folowing the mercifulnesse of God our father, do shew our selues to be his children, hee playnly warneth vs to looke for nothing ele at his hand but extreeme seueritye of

Mat. 5.a.7.& 6.b.14.15.and 7.a.1.2.and 18 d.28.&c.e.35. Luk.6.e.36. 37.38. Iacob.2.b.13.

punishment. For according to the same rule of rigour, and after the same exãple, shall iustice without mercy be done vpon him, that can not find in his hart to shew mercy to other.

Ma. May it not seeme then that our forgeuing of men, should deserue pardon of God: or be as a certayne recompence made vnto God?

Sch. Not so. For then should not gods forgiuenes be freely giuen, neyther had Christe alone vpon the Crosse fully payd the paynes of our sinne due to vs, for the which no man els coulde, or can make any recompence, or amendes vnto God.

Ro.3.d.24.25. and.11.a.5.6. Gal.5.a.4.

Ma, Nowe goe forwarde to the fixth petition which some doe make to petitions.

The sixt Petition.

Sch. Therein we pray that he *leade vs not into tentation: But deliuer vs frõ euil.*

Ma. Why so?

Sch. As wee before doe aske forgiuenesse of sinnes paste, so nowe wee praye that wee sinne no more. For wee by nature are so vnware to foresee, and so weake to resiste the manifolde snares, tentations, and intisementes of the deuill the worlde, and the concupiscence of the flesshe, that wee can not but be ouercome, vnlesse God doe assist vs with his grace,

Mat.12,d.43. 44.45. Ioh.5.b.14. & 8.b.11; 2.Pet.2.d.21. 22. Ma.10.b.16. &c.&.26,d.41 Lu 22.d31,32 1.Cor.1.d.27. &c.

and

and arme vs with his strength: & therfore we flye by prayer vnto the protectiō of our almighty most louing father, that he will not suffer vs to be ouercome with any wicked tentation, but that he will deliuer and saue vs from all euill. 2.Cor.11.a.3. Ephe.6.b.10. 11.12.&c. Iacob.1.b.14. and,4.a.1. 1.Pe.5.c.8.9. 1.Io.2.c.15.16

Ma. There remayneth yet the conclusion of the Lordes prayer. Rom.16.d.20. 2.Tim.4.d.17. 18.

Sch. For thine is the kingdome, and the power, and the glory, for euer. Amen.

Ma. VVhy vvoulde Christ haue this conclusion added?

Sch. To make vs vnderstand that gods power & goodnesse is so infinitely great, that there is nothing whiche hee eyther cannot or will not giue vs, praying for it, and asking it rightly. Which also this word *Amen*, which is, to say *So be it*, being added in the ende of the prayer, doth confirme vnto vs. Mat,7.b.10.11 and,21.c,22. Ioh.16.c.23. 2.Cor.1,b,9 10.d,20.and.9. c.8.&c. Eph.3.d.20. 1,Ti.6.c.15.16 Iacob.1.a.6.

Ma. VVhy is there in the latter ende mention made of the glory of God?

Sch. To teache vs to conclude all oure prayers with prayses of God: for that is the ende wherunto all that wee desire to obtayne in our prayer, and all our thoughtes, wordes, and workes, and all thinges vniuersally ought to be referred Gods glory & thankesgiuing. 1.Cor.10.g.31 Eph.3.d20.21 Phil.1.b.11. 1Tim.1.d.17. Iude,f.25.

and applyed. For to this end hath he created vs, and placed vs in this worlde.

Gods glory the end of all.

Ma. Goe forwarde.

Sch. Moreouer to prayse and magnifie Gods goodnesse, iustice, wisedome and power, and to giue him thankes in our owne name, and in the name of all mankinde, is parcell of the worshipping of God, belonging as properly to his maiestie, as prayer wherewith if we doe not rightly worshyppe him surelye wee shall not onely be vnworthye of his so manye and so great benefites as vnthankful persons, but also shal be most worthy of eternall punishments, as wicked offenders agaynst Gods maiestie.

In the places next before & Psa. 29. a. 1. 2 & 34. a. 1. 2. 3. &c. & 50. c. 14 15 d. 23. &c. 92 a. 1. 2. and. 95. 96. 103. the whole. Rom. 15. b. 6. 1 Thes. 1. a. 2. and. 5. d. 18. 2. Thes. 1. a. 3. Luc. 17. d. 17. Ioh. 5. d. 44. Rom. 1. c. 21. d 25. 1 Pet. 4. c. 11.

Ma. Sith vvee also receaue benefites of men, shall it not be lavvfull to geue them thankes?

Sch. What socuer benifites men doe to vs, wee oughte to accounte them receyued of GOD, because he alone in deede doth giue vs them by ỹ ministery of mẽ, so that our thankefullnesse to men, redoundeth to the glorye of God, the true and last end of all thinges.

1. Cor. 12. a. b. 11. 2 Cor. 9. c. 8. &c. d. 12.

Mat. 5. c. 16. 1. Pet 2. c. 12 & 4 c. 10. 11.

Ma. Nowe vvee haue ended our treating of the lawe of God, of the Creede or Christian confession, and also of prayer and of thankesgeauing:

shal

shall vve not lastly of all conueniently speake of the sacramentes?

Sch. Most conueniently Maister, for they haue alwaye prayers and thankesgiuing ioyned to them.

Ma. Tell me therefore, howe many sacraments hath Christ ordeyned in his Church? Mat.26.c.26. &c.& 28.d.19 Ioh.3.a.5, Act.2.f.38.&c

Sch. Two. Baptisme, & ỳ Lords supper. 1,Co,11,c,23, Tit.3,b,5,

Ma. VVhat meanest thou by this vvorde, sacrament?

Sch. A Sacrament is an outwarde testifying of Goddes good vvyll and bountifulnesse towarde vs throughe Christe, by a visible signe representing an inuisible and spirituall grace by which the promises of God touching forgiuenesse of sinnes, and eternal saluatiō geuē throughe Christe, are as it were sealed, and the truthe of them is more certaynelye confirmed in our hearts. Math, 3.c.11. &c, and 26.c, 26,27,28, Mar,16,d,16, Ioh.3,a,5, Act,2,f,38, 1.Cor,10,d,16 & 11,c,24.&c Ga.3,d.26.27

Ma. Of howe manye partes consisteth a Sacrament?

Sch. Of two partes: of the outward element or creature, being a visible signe: and of that inuisible grace. Math, 3,c,11, &c,and 26,c, 16,&c, Iohn,3.a.5, 1,Co,10,d,16

Ma. VVhat is the outward signe in Baptisme?

Sch. Water, wherin the person baptised is dipped, or sprinckled w̄ it *in the name* Mat,3,c,11. 12.&.28.d.19. Iohn 3.a.5. 1.Cor.10.d.16 Act.8.d.36. 37.38.

of

of the Father, the Sonne, and the holye Ghoſte:

Ma. VVhat is the ſecreat and ſpirituall grace?

In the places aboue and Mark.1.a.4 Act.2.f.38.&c and 22.c.16. Rom.6.a.3.&c Ga.3.d.26.27. 1.Pe.3.d.21.

Sch. Forgiuenes of ſinnes, and regeneraiton: both which we haue by the death and reſurrection of Chriſte, & thereof we haue this Sacramēt as a ſeale & pledge.

Ma. Shewe me the effect of Baptiſme yet more playnely.

Eph.2.a.3.d.19.20, Ti,3.b.3.4.5. &c. Ma,28.d.19. Mar.16.d.16. Iohn.3.a.5, Ro.6.a.3, &c. 1Cor.12.b.13. 1.Pe.3.d.21.

Sch. Where by nature we are the childzen of wzath, and none of Gods church oz houſhold, we are by baptiſme receiued into the Church, and aſſured, that we are now the childzen of God, and ioyned and graffed into the body of Chriſt, & become his members and do growe into one bodye with him.

Ma. VVhat is required of perſons to be baptiſed?

Sch. Repentaunce and faith.

Mar.1.a.4.b. 15.&.16.d.16. Act.2.f.38.&c & 8.d.36.37. &c.and.16.d. 31.33.34.and 19.a.4.5.and 22.c.16 1.Cor.12.b.13. Ro.6.a.3.&c. and 13.d.12. 13.14.

Ma. Declare the meaning of theſe more largely.

Sch. Fyrſte we muſte truely repent vs of our formez lyfe, and beleeue aſſuredly that we are cleanſed frō our ſinnes by the bloud of Chriſte, and ſo made acceptable to God, and that his ſpirite dwelleth in vs,

vs. And then according to this beliefe & promise made in Baptisme, we must endeuour our selues to mortifie our flesshe, & by our good lyfe to shew that we haue put on Christ & haue his spirit giuen vs. Ga.3.d.29.27 Eph.4.d.20.24

Ma. VVhy then are infantes baptised, whiche by age can not performe these things?

Sch. Because they be of Gods Church, and Gods blessing and promise made to the Churche by Christe (in whose layth they are baptised) pertayneth vnto them. Which, when they come to age, they must them selues learne, beleeue, and acknowledge, and endeuour in their lyues to expresse the duety at their Baptisme promised and professed. Gen.9.b.9.& 17.a.7.8. Mar.10.b.14. 16. Ro.3.a.3. and 4.c.21.22. &c. &.6.a.3.&c. Gal.3.d.27. Eph.4.d.20. 21.&c. Colos.2.b.12.

Ma. VVhat is the order of the Lords Supper?

Sch. The same which the Lord Christ did institute: *Who in the same night that he was betraied toke bread, & when he had giuen thanks, he brake it, & gaue it to his disciples, saying: Take, eat, this is my body which is geuen for you. Do this in remembraunce of me. Lyke wyse after supper hee tooke the cuppe and when he had geauen thankes he gaue it to them saying: Drinke ye all of this, for this is my bloude of the* Ma.26.c.26. &c, Mar.14,c.22, &c. Luke,22,c.19, &c, 1,Cor,11.c,23 24,&c,

new Testament which is shed for you and for many, for remissiō of sins: Do this as oft as ye shal drinke it, in remembrance of me. This forme and order we ought to holde and truely to keepe, and to celebrate deuoutely till he come agayne.

Ma. To what vse?

Luk.22.c.19. 1.Cor.11.c.24. 26.&c.

Sch. For a continuall thankefull remembraunce of his death, and the benifites that we receaue thereby and that as in Baptisme, wee are borne agayne, so with the Lordes Supper we may be alway fedde, and sustayned, to spirituall and euerlasting life. And therefore it is enough to be once baptysed, as to be once borne: But as we neede oft to be fedde, so is the Lords supper oft to be receiued.

Ioh.,6,d,27, 31.35.c.48. &c.f.54. 55.&c. 1.Cor.10.d.16.

Ma. VVhich are the parts of this Sacrament?

Sch. The partes hereof, euen as of baptisme, are of two sortes: the one is earthlye and sensible: the other is heauenlye, and remoued from all outward senses.

Ma, VVhat is the earthly & sensible part?

Math26.d.26. 27. Mar14.c.22. 23. Luc.22,c,19. 20. 1.Cor.11.c.33 35

Sch. Bread and wine, both which matters the Lord hath expressly commanded all to receaue.

Ma. VVhat is the heauenly part and matter removed from all outvvard senses?

Sch.

Sch. The bodye and blonde of Chriſte which are giuen, taken, eaten, and dronken of the faythfull, in the Lordes Supper, onely after heauenlye and ſpirituall maner, but, yet verely and in deede. In ſo much, that as the breade nourißeth our bodyes: So Chriſtes bodye hath moſte ſingular force ſpirituallye by faythe to feede our ſoules. And as with wine mens harts are chered, & their ſtrengthes confirmed, ſo with his blond our ſoules are reliued and refreſhed thorowe faith: which is the meane whereby the bodye & blond of Chriſt are receiued in the ſupper. For Chriſt as ſurely maketh the that beleue in him, partakers of his body & blond, as they ſurely know that they haue receiued the bread and wine with their mouthes and ſtomaches. And it is alſo a gage of our immortallitie and a pledge of our reſurrection.

In the places next before & Iohn. 6. d. 27. 35. & c. e. 48. & c. g. 63. 1. Cor. 10. d. 16

Pſal. 104. c. 15

Iohn. 6. f. 54.

Ma. Is then the breade and wine chaunged into the ſubſtaunce of the bodye and blond of CHRIST?

Sch. No: For that were to diſtroye the nature of a Sacrament, which muſte conſiſt both of heauenly & earthly matter:

Math. 26. d. 26. 27. Mar. 14. c. 22. 23.

and

Luc,22,c,19 20. 1,Co,11,e,23, 24,25, 26.27, 28,

and to make a doubt of ỹ truth of Christe his body: and to giue occasion of grudging vnto the mindes of the receauers.

Ma. VVas this supper of deyned of Christ, to be offered as a sacrifice to God the Father, for remission of sinnes?

He,7,d.26,&c &,9,d,11,&c, 2.25,&c, and 10,c.9,10,12. 14,d,18, Luc,22,c,19,

Sch. No: For when Christ dyed vpon the crosse, he once fully made that onely euerlasting sacrifice for our saluation for euer: And hath left nothing for vs to doe, but thankefully to take the vse and benefite of that eternall sacrifice whiche wee chiefly doe in the Lordes supper.

1,Cor,11,e.24 25,26, Heb,13,c,15, 16,

Ma. VVhat is our duty to do, that we may come rightly to the Lords supper.

Sch. To examine our selues, whether we be true members of Christ.

2,Cor,11,f,28 29,&c,

Ma. By vvhat tokens shall vve knovv this?

Iere,24,b,7 & 29,b,12,13, Ioel,2,b,12, 13,&c,c,15, 16.&c, Luc,22,c,19, 2 Cor,11f,24 25,26, Rom,5,2,5,8, 9,and 6,2,4, 5,&c, 2,Timo,1,c, 14,15,16, 1,Pet,1.c,13

Sch. Firste if we heartely repent vs of our sinnes: nexte, if wee stape our selues, and rest in a sure hope of Gods mercye thorow Christ, w a thankful remēbrance of our redēption purchased by his death: Moreouer if wee conceaue an earneste minde, and determinate purpose, to leade our lyfe godly hereafter: Finally, seyng in the Lordes Supper is contayned a

token

token of friendshyp and loue among men, if we beare brotherlye loue to our neighbours, that is, to all men, without anye euill will or hatred. 14,&c,d,31, 22,and 4,2,1. 2,3,&c, Mat,12,d,30, Ioh,15,d,34. 35,&c,

Ma. Hauing sufficiently, as I thinke, examined thee concerning the chiefe poyntes of Christian religion, I would see now how briefly and effectuously thou canste rehearse the whole summe of all, that hath hetherto bene sayd. Ioh,13,d,34. 35,&c, 1 Cor,10,d,17 and,13,the whole Deut,4,2,3,b, 13, Psal,19,b,8,9. &c,and,119,8 4,&c,

Scb. Firste the lawe of God conteyned in the tenne Commaundementes, setteth before mine eyes a perfect rule of godlye life which I am bound to obey vpō paine of eternall damnation: wherefore by the same Lawe, I doe knowe my sinne and the wrathe of God agaynste mee for the same, and that euerlasting deathe, by Gods Justice is therfore due vnto mee: which breedeth in me an horrible feare of minde, and trouble of conscyence, from the whiche it being impossible for mee to be delyuered by mine owne wisedome, power, or vertu, or by ani helpe or meanes of man or Aungell, I am taughte by the Gospell, that Christe the Sonne of God, beyng made man wythoute sinne hath by hys deathe suffered the punishmente due for my sinnes, pacyfyed the wrath of God Mat,19.c,16, Luc.10,c,25. 26,27,28, Ro,2,b,12.13. and.3.c,19,20 and,4,c,15, Ga.3,b,10, 2,Cor.3,b,7, & 7.c.9,10, &c, Ro,1,c,15,16, &c,5,6,38,39 Heb,1,b,4,5. &c,and,9,c,9. d.12,14,&,10, a 2,3,4,&c Ma,1,d,20, 21 &c, Io,1,b,14,e 29 Esa,53.3.4.5. 6,c,10,11, Rom 3,d,24, 25,&c,

Coloſſ.1.c.20. 21,22.&c.
Ro.3.d.23. &c.and 8.c. 14.15.16.17. &c.and.10. 2,4.&c.
Gala.2.c.16. &c.
Rom.10.b.8. c.14..16.17.
1Cor.12,2,3,6 b,9,&c,
Mat.28,d,19, 20.
Mar.16.d.15. 16.
1.Cor.10.d. 16.17.
Pſal.1.a.3.
Mat.7.c.17.18
Lu.1.g.74.75.
Rom.6.a.1.2. 3.&c.
Ga.5.a.6.
Mat.5.b.16.
1.Pet.2.c.12.
Ma.9.c.23.24
Ro.1.a.7.&c. &7.c.15.&c. and 9.d.16.
1Cor.1.a.3. 4.&c.
2.Cor.3.b.5. &c.&15.d.10
Phil.2.b.13.
Eph.1.a.5.6. &c.
2.Theſ.1.d.12.
Ioh.14.b.13. &.15.16.c. &16.c.23.

God his Father toward me, and reconciled me vnto his fauour agayne, & made mee partaker of his owne Iuſtice, and heyre with him of euerlaſting Lyfe. Of all whiche benefites of Chriſte, I am made partaker by fayth in hym: whiche fayth the holye Ghoſte, by the preaching of the Goſpell hath wrought in my hart: confirming the ſame alſo by his holye Sacramentes, being viſible, and moſte ſure tokens and pledges of Gods goodneſſe towardes me, through Chriſt. The which faith as a liuely and fruiteful tree, ſhould bring forth in me the fruytes of good workes, holineſſe, and righteouſneſſe all the dayes of my life, to the honor of God, who hath beſtowed ſo manye benefites vppon me: and to the profite, and good example of my neighbours. For the encreaſe of the whiche faythe, and grace to pleaſe God, and for the accõplifhing of all theſe thinges, I being of my ſelfe moſt weake, and vnable thereunto, ought to make continuall and moſt earneſt ſute by harty prayer vnto God y father, the geauer of all good thinges, in the name of his ſonne our ſauiour Ieſus

Chriſt

Chriſt yeelding alwayes vnto him moſte harty thankes for all his benefites.

1.Cor.10.g.31 Eph.3.d.20.21 Iude.f.25. Math.12.c.13. Luc.12.f.47. Rom.1.c.21. and 2.b.13. Eph.4.b.20. 21.& 5.b.8.9. Ph,1,b.9.10.11 Col.1.a.5.6.b. 9.10. Tit.1.d.16. Iac.1.d.22.23 25.&c. and.4. d.17. 2Pe.2.d.20.21 Luk.11.b.9.c. 13.&.a.1 b.7. Iacob.1.a.5.6. &c. Math.13.c.19. 20.&c. Ion.15.c.16. Pſal.1.a.3. 1.Cor.3.b.9.7 2Co.9.c,10.d. 14.&.13.d,16. 17.18. Math,3.c.12. and.13.d.23. Ich.c.36.&c. Gala.5.d.22. 23.&c. 2.Cor.3,b,10, 11.&c. Phil 1.a.6.9. &c.& 2.b.13. Ro,6.d.22.23. Math.5.b.16. 2.Cor.9.c,10, 11,d,12&c. Phil,1,b,11. 1.Pet,2.c.12.

Ma. I do ſee, my good child, that thou wel vnderſtandeſt the ſum of Chriſtian godlineſſe. Novv it reſteth, that thou ſo directe thy lyfe by the rule of this godly knovvledge, that thou ſeme not to haue learned theſe thinges in vayne.

Scb. I wil do my diligence, with Gods helpe, (worſhipful maiſter) & omitte nothing, ſo much as I am able to do that I may anſwere ỹ name & profeſſiō of a true Chriſtian. And alſo I will humbly wᵭ all prayers, & deſires, alwayes craue of almighty God, ỹ he ſuffer not ỹ ſeede of his doctrine to periſh in my hart, as ſowē in a dry & barrain ſoile, but that he will wᵭ ỹ diuine dewe of his heauēly grace, ſo water & make fruitefull ỹ dryues & barrainnes of my hart, ỹ I may bring forth plētiful fruits of godlines, to be beſtowed, & layde vp in the barne and garnare of the kingdome of heauen.

Ma. Do ſo my childe. & doubt not but as thou haſt by Gods guyding firſt conceaued this minde and vvil, ſo ſhalte thou by his grace attayne to an happy and bleſſed end of this thy godly ſtudy and endeuour, to thy eternall ſaluatiō, & to the glory of God to whom be all honour, and glory vvorld vvithout end.

An admonition for the morning.

Eph. 5. c. 14. AWake thou that sleepest, and stand vp from the dead, and Christe shall giue thee light.

Rom. 13. d. 11. It is time that we should now awake out of sleepe.

12. The night is passed and the day is come nie, let vs therfore cast away ꝑ dedes of darknesse, & let vs put one the armour of light.

13. Let vs walke honestly as in the day, and put we on the Lord Iesus Christ.

Math. 5. c. 19. Let our lighte so shine before men, that they may see our good workes, and glorifie our father which is in heauen.

Sap. 5. b. 13. Wisedome is a noble thing, & neuer fadeth away: yea it is easely seene of thē that loue it, and found of such as seke it

c. 14. [illegible]preuenteth them that desire it, that it may shew it selfe vnto them.

15. Who so awaketh vnto it betimes in the morning shall haue no trauell, for hee shall find it sitting ready at his doores.

Eccl. 2. e. 13. Wisedome excelleth foolishnes, as farre as light doth darknesse.

A

PRayſe God O yee children his ſeruants: prayſe ye the name of ỹ Lord. Pſa.113.a.1.

Bleſſed be the name of the Lorde: from this tyme forth for euer more. 2.

The name of God is highlye to be prayſed: from the ryſing vp of the Sunne vnto the going downe of the ſame. 3.

The day O Lord is thine, and the night is thyne: thou haſt prepared the light and the Sunne. Pſa.74.c.16.

We haue layde vs downe and ſlept and are riſen vp agayne: for thou O God haſt ſuſtained vs. Pſal.3,b.5.

O God thou art our Lord: early in the morning doe vve ſeeke thee, and vvith our prayere come before thee. Pſal.63.a.1. and 88.b.12, Pſa.119. verſe 125.

We are thy ſeruantes O Lord: graunt vs vnderſtanding that we may knowe thy teſtimonies.

Make vs to knovv the vvay that vve ſhould walke in: for vve lift vp our ſoules vnto thee. Pſa.143.b.9.

Teache vs to doe the thing that pleaſeth thee, for thou art our Lorde, let thy good ſpirite leade vs forth in the waye of lyfe. c.10.

Cauſe vs to heare of thy louing kindneſſe betime in the morning for in thee is our truſt. Pſal.143.b.8.

Psa.90.c.14. Replenish vs early in the morning with thy mercy: and we shall crye for ioye, and be glad all the dayes of our life.

Psal.71.a.4. For thou O Lorde art the thing that we long for thou art our hope, euen from our youth.

a.5, Through thee haue wee bene mayntayned euer since we were borne: thou art he ꝑ toke vs out of our mothers wõbe: our prayses shall be alwayes of thee.

Ps.59,c,16.17 We vvill sing of thy povver, and vvill prayse thy louing kindnes betims in the morning: for thou hast bene euer our strength, our refuge, our defence, and our most mercifull Lord.

Glory bee to god ꝑ father & to the son. &c. As it was in the beginning &c.

A prayer for the morning.

Psal.3,b,5,& 4.b,8. WE yeelde vnto thee our most hearty thanks O heauenly Father, for that thou hast deliuered vs from al perils and dangers of the night & brought vs safe to the beginning of this day: we beseech thee that thou wilt in the same and euer hereafter, receiue vs into thy defẽce & protectiõ: & as thou hast remoued ꝑ darknes of the night, restored the light of the Sun, & rayled vs from sleepe, so thou wouldest vouchsafe also to remoue from vs the inward darknesse of ignorance to raise vs from

Psa,91.a.1.2 3 &c. the whole Psa.74.c.16. Psal.4.b.6.& 36.b.9.

frō ẏ slepe of sin, & to lighten our mindes w̄ the heauēly beames of thy moste holy spirite and w̄ the knowledge of thy deare son our sauior Jesu Christ the true lighte of the world, ẏ we eschewing ẏ workes of darknes, may guid ẏ steps of our liuing after ẏ light of thy holy worde, walking cōly as ẏ childrē of light in holines and righteousnesse as in ẏ day, & in thy sight & in the end may come vnto ẏ most blessed eternall light, which thou doest inhabite, the same thy son our Sauiour Jesu Christ beīg our guid therunto. To whom w̄ thee, & the holy ghost, one god of most glorious maiesty, be all honour & glorye world without end. Amen.

Ioh.14.b.26. and 16.b.13. Act.26.c.18 2.Cor.4.b.6. Iohn.1.a.5.9. and.8,b.12.& 12.e.35. Rom.13.d.12. 13. Eph. 5.b.8.c. 11 Psa.119.verse 105. Lu,1.g.74.75. 1.Tim.6.d.16.

A morning prayer for scholers

Iacob.1.c.17.

WE rēder vnto thee most harty thāks O father of lightes, the geuer of all good gifts, ẏ it hath pleased thee to moue the mindes of our parents and freendes to sette vs vnto the schoole in these our tender yeres most meete for the learning of all good things most hūbly beseching thee not to suffer their good hope and our best time, to perish through our vntowardnes, negligence, & slothfulnes. And

Ecc.12,a.2.&c. Pron.6.a.6. &c.b.9.and 24.e.26. Psa.127.a.2.

because our watching, diligence and stu-
Ioh.15.a.4.5. dy can profite nothing without thy grace
Psal.4.b.6. & vouchsafe with thy heauenlye beames so
36.b.9. to lighten our mindes and wittes and to
2.Cor.4.b.6. endue vs with suche desire & loue of good
learning, wisedome, & vertue, with such
docility to conceaue, and memory to re-
tayne the same, that we in our childehood
Deu.4.b.9.10. and youthe being well instructed in all
&.11.b.12,13, good letters and vertue, maye growe to
Psal.78.a.3.4. be learned and godly men, to the profita-
Math.19.b.13, ble seruice of the common wealth, and of
14, thy holy Church, and to the setting forth
1.Tim.3.d.15 of thy glory. This we craue at thy hands
Iohn.15.c.16 O heauenly father, in the name of thy on-
ly Sonne our Sauiour Iesus Christe,
beseeching thee for his sake, to graunte
the same. Unto thee with the same thy
sonne and the holy Ghoste, one God im-
1.Tim.1.b.17 mortall, inuisible, and onely wise, be all
honour and glory, for euer & euer. Amen.

An other prayer for scholers.

Luc.2.g.46, GRant O Lord God heauenly father,
that we by thy diuine grace, setting
the example of thy deare sonne and most
blessed childe Iesus Christe before our
eyes,

eyes, as the moſt cleere and moſt notable example of all other to be followed, maye euen in theſe dayes of our childhood and youth, apply our ſelues wholy to all good and godly learning, and to the obedience of thy moſt holy will, and that as we ſhall growe in yeares, we may alſo increaſe more and more in good knowledge, wiſedome and vertue, and in the loue of all godly men, and ſpecially in thy heauenly grace and fauor, wherein reſteth perfect felicity, through the ſame our ſauiour Ieſus Chriſte. To whom, with thee, and the holy ghoſt, be all honor and glory, for euer and euer. Amen. Ecc, 12 2, 2, &c. Lu. 2. 8, 29. 52

An admonition for the euening and night.

IF any man walke in the day, he ſtumbleth not, becauſe he ſeeth the lighte of this worlde. Iohn, 3, c, 19.

But if a man walke in the night, he ſtumbleth: becauſe there is no light in him. b. 10.

This is the condemnation, the lighte is come into the worlde, and men loued darkeneſſe rather then light, becauſe Iob, 1, 2, 5. 9.

their deedes were euill.

Iohn.11.b.9. Iesus Christe the Sonne of God is the light that shineth in darknes, the true light which lighteneth euery man, that commeth into the world.

Ioh.12.c.35. Let vs therefore walke, whiles we haue light, least the darkenes come vpon vs: for he that walketh in the darke, wotteth not whether he goeth.

2.Cor.6.c.14. Ioh.12.c.36. Let vs not beare a straunge yoke with vnbeleeuers, but while wee haue light, let vs beleue on the light, that we may be the children of the light.

Ioh.12.f.46. Let vs beleeue in Iesus Christe the son of God who came a light into ỹ world, that whosoeuer beleueth on him, shuld not byde in darknes,

Iohn.8.b.12. & a,5.9. Whosoeuer foloweth Christe the light of the world, he doth not walk in darknes, but shall haue the light of life.

There aryseth vp lighte in the darknesse vnto them that deale vprightly.

Psal.112.3.4. 1.Iohn.2.b.9. He that saith, how that he is in the light, & yet hateth his brother, is in darknes euen vntill this time.

b.10 He that loueth his brother abideth in the lighte, and there is none occasion of euill

euill in him.

If thou haſt compaſſion vpon the hungrye, and refreſheſt the troubled ſoule: then ſhall thy lighte ſpryng out in the darkeneſſe, and thy darkeneſſe ſhall be as the noone day. Eſa.58.b.10

The pſalme for the euening & night.

IT is a good thing to make confeſſion and prayers vnto GOD: and to ſing Pſalmes and prayſes vnto thy name O thou moſt hyeſt. Pſa.92.a.1. a.3.

To ſet forth thy louing kindnes early in the morning: and thy truth in the night ſeaſon. Eſa.6.a.1.2. Pſal.43.a.3.

While darknes couereth the earthe and the people, let thy glory O Lord, ſhine vpon vs, and ſend forth thy lighte and thy truth to direct vs. 2Cor.4.b.6.

O God, vvho commaundeth the lighte to ſhine out of darkeneſſe, ſhine in our hartes, and giue vs the light of the knovvledge of thy glorye, in the face of Ieſus Chriſt. Pſa.18.f.27.

Lighten our candle O God, our Lorde: and make our darknes to be light: that we may walk before thee in the light of the liuing. Pſa.56.c.13.

Thy vvord is a candle vnto our feete and a lighte vnto Pſa.119.verſe 105.

Luc.1,g.79, vnto our pathes: it geveth light to them that ſit in darckenes, and in the ſhadovv of death it guideth our feete into the vvay of peace.

Pſa.119, verſe 133, and. 56. b, 13, Direct our ſteppes in thy vvorde: and ſo ſhall our feete be kept from faling and

Pſal. 36, b, 9, & 13, 2, 3, 4, no wickedneſſe ſhall haue dominion ouer vs.

O Lord vvith thee is the fountaine of life, lighten or eyes with the light of thy countenance leaſt that vve ſleepe in death, and our enemy preuaile againſt vs.

Pſa. 117. c, 13. and. 56, b. 13. Mat, 8, b, 12, and, 22, b, 13, 25. c. 30, Act, 26, c, 18, Bring vs out of darkeneſſe, and out of the ſhadow of death: Break our bonds aſunder, deliuer our ſoules from death: O ſaue vs from that darkneſſe, where is weeping and gnaſhing of teeth.

Open our eyes that vve may be turned frō darkneſſe to light, and from the povver of Sathā vnto thee our God.

c. 18. That wee may receaue forgiueneſſe of ſinnes, and inheritaunce among them which are ſanctified by fayth, that is, toward thy Sonne Jeſus Chriſt.

So ſhall we laye vs dovvne in peace, and take our reſt: for thou O God onely makeſt vs to dvvell

Pſal, 4, b, 8, in ſafety.

Glory be to the father, and to the ſon. &c
As it was in the beginning, is now. &c

A prayer for euening & night.

O Lord God in whose defence the safetye of mankind and all thinges doth rest, nowe the night hath darckened the worlde, and our bodyes shall be layde a sleepe (then the whiche nothing is more like vnto deathe) wee betake our selues wholy vnto thy protection: most humbly beseeching thee, that thou wilt deliuer vs from the power of wicked spirites, the princes of darknesse, whiche to deceaue vs can transforme them selues vnto angels of light: and from all sinne, ỹ works of darkenesse, and from all other perils and daungers both bodely and ghostlye, and that thou suffer vs not wholy to bee oppressed, and as it were buryed in slepe, neyther our mindes so to bee darkened: that we forget thee, but that whiles our bodyes are a sleepe, our hartes may continually wake and watch vnto thee. And when that rest hath refreshed our bodyes and mindes sufficientlye, as much as is requisite vnto nature, the next morning may make vs more able and redy to thee in ỹ state of life wherein thou hast placed vs to the health of our owne soules, the

Psal, 91, and 146, & 147, and in infinite places.
Lu. 8, g, 52, &c
Io. 11, b, 11, &c
1, Thes, 4, c, 13 14,
Eph, 6, b. 1,
2 Co. 11, c, 14,
Ephe, 5, b, 11. 12, &c,
1 Thes, 5, 2, 5, 6 &c. b, 10.
1 Cor. 7, d, 20, Eph. 4. a. 1. &c.
1. Thes. 1. d. 12. 13.

benefites

benefites of our neighboures, and the glory of thy holy name, through our Sauiour Iesus Christe. To whome with thee and the holy Ghost, be all honor and glory now and for euer. Amen.

An other prayer for euening and night.

Esa.45.b.7. and.50.a.3. Eccl.5.b,11.

ALmighty GOD, who as thou haste made the daye for labour and trauell, so hast thou created the night for reste and refreshing our wearied bodyes and mindes wee moste humbly beseech thee that as ỳ night darkneth & shadoweth all thinges, so thou wouldest for thy deare son Iesu Christes sake, hide our

Psal.25.a.5. & 32.a.1.&.51.a 2.b,9. Esa.43.d.25. Eze.18.e.22. Act.3.d.19. Col.2.b.13. Psal.127.a.2. Prou,3.d.24. Luc.8.g.52. 54.&c. Ioh.11,b11.c. 25.43-44.

sinnes: remouing them frō thy sight and putting away the memory of them by eternall oblition that as our bodyes shall haue the rest of sleepe, so also our mindes by hope of thy mercy may enioy the rest of a quiet conscience: and so being wholly refreshed we may awake, and rise vnto thy seruice the next day, and all the dayes of our life: as whē death it selfe shal come (from the which it is as easye for thee to raise vs, as from bodely sleepe) we may rest in hope of ỳ most ioyfull resurrection

wherein

wherein our bodyes shall awake vnto the euerlasting day, which shall neuer be interrupted with anye darknes: when wee shall be made partakers of the inheritãce of the Saints in light, in that moste blessed Citie, the heauenly Ierusalem: where shall be no nede of candle neither of the Sun nor of the Moone to lighten it: for thy glory O God, shall lighten it: & thy son the Lambe shall be our eternal light. Vnto the which most glorious light, and kingdome of thy deare sonne we beseech thee bring ds, for the same our Sauiour Iesus Christes sake: Vnto whom with thee, and the holy Ghost be all honour and glory now and for euer. Amen.

Coloss. 1. b. 12. Gal. 4. d. 26. Apoc. 21. g. 23 and. 22, b, 5.

Col. 1. ℣ 13

(.·.)

FINIS.